

GREGORII *Posthuma*:
OR,
Certain Learned
TRACTS:

WRITTEN

By JOHN GREGORIE, M. A.
and Chaplain of *Christ-Church*
in OXFORD.

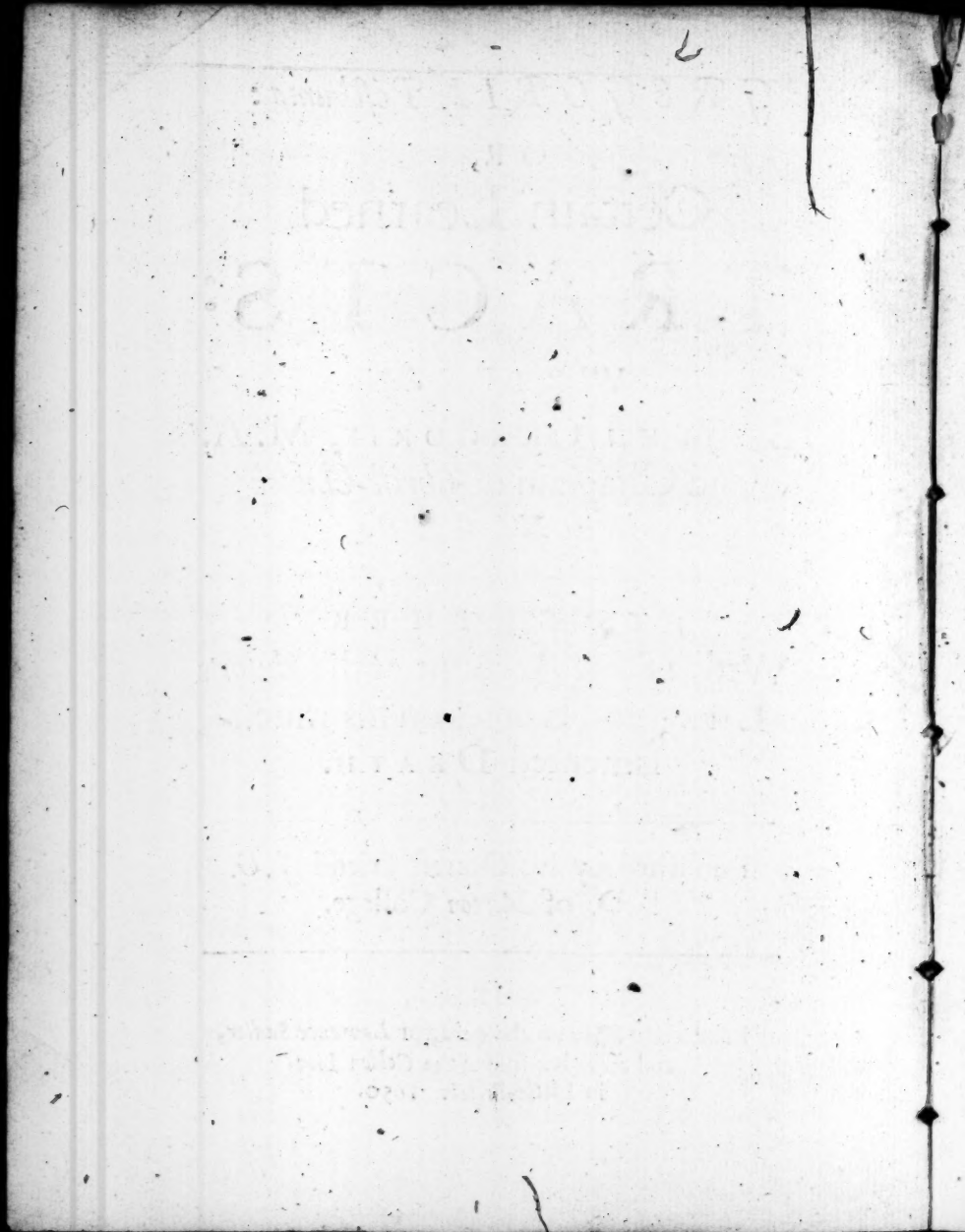
TOGETHER

With a short Account of the *Autor's*
LIFE; and Elegies on his much-
lamented DEATH.

Published by his Dearest Friend J. G.
B. D. of *Merton College*.

LONDON,

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in *Little-Britain*. 1650.





TO
My highly-honored Friend,
FOR
VIRTUE and LEARNING,
Ed. Bysh, Esquier.

SIR!

Not to Dedicate This to Your Name and Patronage, were to commit a double Trespasse; one against the Will and Purpose of the Dead, (if that may be called a Trespasse in this profane Age) another against my own Obligations to Your singular Worth; which hath so highly engaged both the Author and my Self, as that for mee to think of anie other Patrone then Your Noble Self, were both Ingratitude and Impietie: But the greatest Examples this Age can give mee, shall never prevail with mee to be guiltie of either.

Wherefore, to You, (whodurst be charitable at such a time as that, and so Ingenuous, as to appear a Lover of Learning in this Age) to You (I say) do I present these

The Epistle Dedicatorie.

Posthums of Your Learned, and now much-Lamented Client, a man so entirely affected to Learning, as that the very fore-sight of this Barbaritie (wherein Learning and Learned men were to bee the Objects of Scorn and Crueltie) broke his heart.

Time was, (even among the Heathen) that Learning was a sufficient Protection against Tyrannie; witness Antonius Triumvir, who, when Varro (his Enemy, and of a contrarie Faction) was Listed for Death, Hee thus gallantly superscribed his Name, — Vivat Varro Vir Doctissimus.

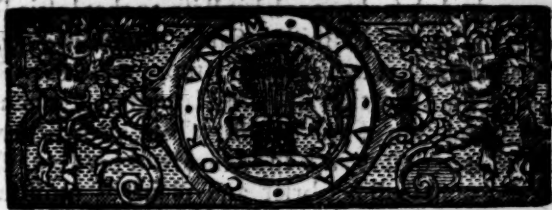
But I forbear: And having now (Sr!) too long perhaps insisted on the Cause of my Sorrows and this Dedication, I heartily recommend You to the Grace of Him, who is able to uphold You in these evil Daies; and to enable You, (ἀνταρὰ καλῆς γυναικὸς σὺναι) to stand in this slippery Age.

Your Worship's

humbly Devoted,

John Gurganie.

A Short



*A Short Account of the
Autor's Life and Death.*

THe Desire of Beeing is not Ambition, but a generous Appetite and relish of Immortalitie, which Nature her self prompt's the Creature to : *πᾶσα ἡ κτίσις* is an Apostolical Testimonie, that the whole Creation aim's not onely at a Beeing, but an Eternitie of Wel-beeing also. I cannot wonder therefore at the *Egyptians* Industrie to preserv their Memorie and Figures to Posteritie. Nor at *Abfolom's* Pillar, Hee having no Heir to perpetuate his Name; which, if good, is rather to bee chosen then great Riches : These may perish with the wicked, but the *Memorie of the Just shall bee blessed.* 2 Sam. 18.
18.

Who then can distrust, or oppose this Happiness of good men, so long since assured by Him which is *ὁ αἰώνιος, ὁ ὁ θεός, ὁ ὁ πατήρ*, the Eternal God, Blessed for ever : Surely none, without the guilt of Theomachie or Ingratitude. Upon this Consideration, the wise Son of *Sirach*, that Eloquent Encômiast, raised his Monumental Pillar to the Patriarchs ;
hence,

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hence, doubtless, hee took his Rise to that loftie Panegyrick of the Primitive Saints; *Laudemus Viros gloriosos, &c.* Let us now praise famous men, &c.

Reclus 44.1.

And, in Imitation of Him, I might say much in Commendation of this Autor, whose Worth (as well natural as acquiste) was the Miracle of his Age. But my Account shall bee brief and plain, as most suitable to the sadnes of my Thoughts on this Subject, leaving all Flourish and Fancie to the Gallantrie of Poëtrie; from whose sweet strains I shall not long detain you.

Camden's Brit.

Amersham, in the Countie of *Buckingham*, enobled hitherto onely by the Honorable Familie of the *Russels*, may now boast as much in the Birth of this Autor: which happened on the 10th of *November*, 1607: And though his Parents were but of mean Extraction and Estate,

Ovid Metam.
lib.9.

*Ingenua de Plebe virum, nec census in illo
Nobilitate sua major, sed visa fideſq;
Inculcata fuit, &c.*—

Yet of such noted Pietie and Honeſtie, as gained them love and respect from the Best of that Place. Whence this their eldest Son, about the 15th year of their pious Education of Him, was chosen by my worthie Friend Dr *Crook*, to wait upon Sr *William Drake*, (and soon after, on Sr *Robert Crook*) at *Christ-Church* in *Oxford*; where they had the happineſs to bee under the Tuition of the most Ingenuous and Learned Dr *George Morley*, whose Directions and Encouragements to studie were so exact and impressive, as that they soon eased him of farther trouble with this Autor.

The Account of this his young Scholar's Studies
beeing

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beeing above the Leisure of a Tutor to receive, (especially one so greatly and publickly engaged) For besides mine own Observation of him, (enjoying him no small time in my Chamber in *Christ Church*) hee confest unto mee, That, for divers years, hee studied 16 of everie 24 hours, and that with so much appetite and delight, as that hee needed not the Cure of *Aristotle's* drowiness to awake him, or my Observation of his Indefatigable Industrie, which Magnetically drew my Affections toward him, my Love beeing as great to Learning, as my Nature unapt and impatient of extraordinarie Labors. Hence I loved him unto a Filial Adoption, and after confirmed it by an Academical Exercise for our first Degrees; wherein, his Worth, like the Rising of the Sun, began to discover it self, darting forth such fair Hopes and Glimmerings of future Perfection, as were quickly espied by the then vigilant Dean of *Christ Church*, Dr *Duppa*, since Lord Bishop of *Sarum*, who immediately received him into favor, and soon after made him Chaplain of *Christ Church*, and, after that, his own Domestick, and Prebendarie of *Chichester* and *Sarum*.

For which Favors, hee now began (about 26 years old) at once to publish to the World his Worth, and Gratitude in the Dedication of his Notes on Learned *Ridley's* Civil Law, to his and my honored Patrone, the Bishop of *Sarum*. In which Notes, hee made an earlie Discoverie of his Civil, Historical, Ecclesiastical, Ritual, and Oriental Learning, together with the Saxon, French, Italian, Spanish, and all Eastern Languages, through which hee miraculously travelled, without anie Guid, except Mr *Dod* the Decalogist; whose Societie, and Directions for the Hebrew Tongue,

*Ana pila,
Diog. Laërt.
& Lud. Viv.
de Cor. Art.*

A Short Account of the Autor's

Tongue, hee enjoied one Vacation near *Bamburie*. For which Courtesie, hee ever gratefully remembred him, as a man of great Pietie, Learning, Gravitie, and Modestie; of which Graces also this Autor was as great a Possessor, as Admirer.

Hence those manie Tracts, both in English and Latine, were bashfully laid by, in his youth, as Abortives; som whereof I have here published, and entitled *Posthuma's*, as so manie Testimonies and Monuments of his general Learning.

Arch-Bish.
Laud,
B. Mounta-
gne,
B. Lindsey,
Mr. John
Selden, &c.

For which hee was much honored by the Acquaintance and Favor of men of the greatest honor and eminence in Learning, that this Age hath produced; besides the Correspondence (in Points of Learning) which hee held with divers famous Men abroad, aswel Jesuites and Jews, as others.

Ovid, Met.
lib. 1.

And now being like the Sun in his Zenith, readie to shine in his greatest lustre, Behold, the whole Kingdom began to bee clouded with Judgments,

(*Sic Deus inducta nostras caligine Terras
Occulit* —)

like that Egyptian Darknes, which even then began to damp, and hath since quite extinguish't the greatest and purest Lights of this Nation, such as were not to bee parallel'd by anie other for Pietie and Learning. Among whom, notwithstanding the Hope of a clear Daie preserved this Learned Autor awhile sufficiently spirited for Studie, whereby hee composed and published (a little before his Death) those his Excellent Notes upon som Passages of Scripture, in which kinde of holie Studie hee intended to spend the rest of his Life.

But, behold! after 20 years trouble with an Hereditarie

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ditarie Gout, improved by immoderate Studie, and now invading his Stomach, *Atropos* stand's readie to cut his Thread of Life, beeing laboriously spun out but 39 years : when, fore-seeing the Glorie was now departing from our *Iſraël*, his Spirits began to fail in an extraordinarie manner.

For Recoverie and Supportation whereof, (his first Noble Patrone, the Bishop of *Sarum*, being disabled by Sequestration, &c.) the liberal hand of a second *Mecenas* was presently extended, which though it could not save him (as *Christ*'s did *S^t Peter*) from perishing in these waters of Affliction, yet 'twas not in vain: for, as our Saviour said of that Unguent, so may I of his last Patrone's Charitie, *Was it not to burie him* : yes, and to raise him too with the Trump of Fame beeing very active and free toward the Publication, not onely of this Posthumous Off-spring, but also of som other of greater Expectation.

Mat. 26. 12.
Joh. Antioch.
His translated
out of Greek
into Latine
with Annotations.

And here, *Reader* ! I cannot but drop a Tear for the loss of that his excellent Piece, entituled by himself, *Alkibla*.

In which Tract, with very great Judgment and Learning, hee vindicated the Antiquitie of East-ward Adoration, (especially in all Churches) as far beyond an Altar or a Crucifix, (the *Romish* Bounds) as the Flood preceed's in time these Superstitious Distinctions of the Christian.

Which gallant Refutation of that Popish Error, I the rather mention, becaus som suspected him a Favourer of that Waie; but, to my certain knowledg, their Jealousie was unjust and groundless; hee having often declared and protested, not onely to mee, but also to manie of his familiar Friends, his Abhorrence of

(a) Poperie,

A Short Account of the Author's, &c.

Poperie, and his sincere Affection and Constancie to the Protestant Religion, as it was established in *England* by Acts of Parliament.

At *Kidlington*,
Mar. 13. 1646.
and was buried in *Christ Church* in *Oxford*.

And as hee lived, so hee died also, a most Obedient and Affectionate Son to his Distressed Mother the Church of *England*; for whose Sufferings hee sorrowed unto Death; a more painful and exquisite Martyrdom then that by Fire or Sword: By these the Soul break's prison in a minute to an Eternitie of Libertie and Felicitie; that keep's us on the Rack of Death, not only to the Apostles καὶ ἡμεῖς, but even 1 Cor. 15. 31. πάντες ὅλοι, wee die hourly.

This Account would have run into a Volume, should I have given you a Particular of his Virtues; as, his Courtesie, Humilitie, &c. not disdain- ing the meanest Scholar, nor proud of his victorious Discourses with the best Learned. And how free and liberal hee was of his Treasure, to the full satisfaction of all Inquisitors, I may confidently appeal to all that knew him.

But I must not so remember my lost Friend, as to forget my self in my Promise of Brevitie; nay, I will rather chuse to bee somewhat indebted in this kinde to the Dead; well knowing, the Mourners following, will compleatly discharge those Arrears: To whom I now therefore hastily refer you.

Upon



Upon the DEATH of my dearest
Friend, the A U T O R.

Would you the Cause, why this my Son did die?
'Twas, to prevent my Immortalitie.
As Twins, inform'd by one soul, part being dead,
The sad survivor live's half-murthered:
So I, in my Retirements, being fixt
On Him, in mee both Life and Death are mixt.
Nor crave's our * Motto less; though God denie's
To match our Wishes with our Destinies.
What then remain's, but that I often look
Upon thee, and enioie thee in thy Book?
Whose Learned Matchless Lines shall still bring forth
Thy Lovers, as Eternal, as thy Worth.
Who, when wee are in Bliss, will sigh, complain,
And curs the Age, suffer'd thee to bee slain.
Slain by an Ichabod; and manie more:
Whom though this hate, the next Age will adore.
Whose Ashes shall revive, if anie bee
Fit Subjects for Celestial Chymistrie.

(a.) 2

* Mia Λυχν,
μια ρυχνη.

1 Sam. 4. 24.
Masters
Cart-
might
D eggs,
etc. } Oxoniensis.

Thus

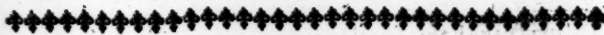
An ELEGIE on the Autor.

*Thus Shine yee Glories of your Age, whil'st Wee
Wait to fill up your Martyrologie.*

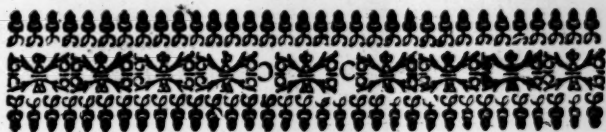
*And envie not this our Ambition, though
You wounded were to Death, Wee have scars too;
And from those darts: but with this difference; You
Let them stick fast, which wee with scorn with-drew.*

*Thus different Glories in one Sphere may bee
Equal in Height, though not in Dignitie.
Whil'st, like that Manna past, or that in store,
The Least was fill'd, nor is the Greatest more.*

J. G. B.D.



An



An ELEGIE
On the Learned A U T O R.

THough jon' close Anchorite's contracted Shroud
Made his innarrowed Carcass seem a Crowd:
Yet the cag'd Votarie did wider dwell,
Then Thou, in thy large Roof, and spreading Cell.
Both liv'd alike immur'd: but, Mansion's space,
To Him, was Emptines; to Thee, was Place.
Which the Retirement's different Ends decide:
Thine was, to Toil and Sweat; but His, to Hide.
Who, though sat down contented with the Store
Thou brought'st from Nature, coveting no more:
Yet, like a Wealthie Heir, by that Advance,
Thou hadst liv'd high on thy Inheritance.
Who ere is born to an Estate to 's hand,
Is full as Rich, as Hee that buie's his Land.
And such wert Thou: but, least free Nature's Gift
Seem mis-bestow'd, unless improv'd by Thrift;
'Twas thy strong care to melt down Native Parts,
And shape up great Endowments into Arts.
Hence sprung Thy vigorous Pains, unwearied Sweats:
Whil'st each past Toil, edg to fresh Toil beget's.
Till thy torn Nerve, stretch't in their Search before,
Grow suppler by 't, and so put on for more.

And

An ELEGIE on the Learned Autor.

*And thy Bent Thought or e his deep Object crack's :
Nor Torture bring's, but Patience from thy Racks.*

*Oft did the Sun ow Thee his Morning Streams,
And at thy Earlier Taper light his Beams.*

*When, now declining in his West, and gon,
Thou bad'st him sleep, for Thou would'st Fournie on.*

*When Midnight Silence did thy Motions see,
As Night were made for all the World, but Thee.*

*Nor did thy watchful Temples harbour Rest,
Till thy great Monster-Scruples fell suppress'd.*

Alcides scorn'd to deem his Labor sped,

Whil'st Hydra wore, or threat'ning Tail, or Head.

No emptie, Surface-Learning could suffice,

No Light, no Floating Notions bound thy Eies.

*But down thy Plummets dive's to th' deepest sound,
Still mining through, till it had prest the Ground.*

Art hath her Quick-sands, which no Hold endure :

Hee strike's the Bottom that will Anchor sure,

While dull wee finde the Found, the same Mark hit,

The shackled Circumscription of Our Wit :

Thy unconfin'd Enquirie bid's at more,

Launches in deeps, ner'e fathomed before :

Plough's the rough Desarts up, scorn's old Abode,

Or Prostitute Directions of a Rode.

Yet thy Nice Pilgrimage doth never straië,

But, turn's the crooked Maze, to Beaten-Waie.

So, through wilde Seas the adventurous Keel is hurl'd,

Not to Loof this, but Finde the other World.

Thy vigorous Brain releiv's from lazie Rust,

Disguis'd in Characters, but more in Dust,

Graie Customs, which our dead dismettled Sloth

Gave up, to surfet the undaring Moth.

Craz'd

An ELEGIE on the Learned Autor.

Craz'd Giants thus distressed Damsels hold;
Not by their strength, but, caus'd their Champion's cold.
Euclide and Ptolomie were so thine Own,
As the fair Building's is the Corner-stone.
Whose beauteous Pile doth by the Basis clime:
Yet This preceed's in Worth, though That in Time.

Astrologie so ober'd Thy Learned Eie,
As all the Wheels and Clock-work of the Skie,
By Curious Nature were asunder ta'ne,
To guid Thy Art, and then set up again.
And when her Motions jar, her staggering Team
May fix afresh, by Thy King Henrie's Scheme.

The Sacred Hebrew thy Judicious Rage
Pursu'd, to finde it's Mystick Parentage;
With Keen, and Eager, yet with sated Flight:
Not to Ride-over, but Ore-take the Light.

Rude Rabbines, like rude Herbarists go to't:
They mar the Plant, by digging for the Root.
Thy Numerous Language could have circuit run
T' Interpret Countries to the Travelling Sun;
Discour's'd his Rising to the Western Seas,
And phras'd his business with th' Antipodes.
Yet this bright Stock thy Bountie did afford,
As thy Disbursement still, but not thy Hoard:
Not to amuse the Needie, but supplie:
'Twas thy Dominion, not thy Tyrannie.
Hence, when I askt thy Torch to light my Waie,
And gain'd som Twilights from Thy Glistening Daie;
Thy Liberal Art the Labyrinth did undo,
With the same Cheer, as I had been thy Clew.
Thy Candid Guidance back the Compass brought,
And call'd Mee Tutor still, for beeing Taught.

Now

An ELEGIE on the Learned Autor:

*Now these Loud Parts, like a Shril-thundering Peal,
Which is the Belfree's Pride, but not it's Weal,
Rent thy frail Tenement, and made us see,
Thy Musick's Excellence, and Crueltie.*

*An Envious Gout, the Leiger of thy Feet,
To aw thine Industrie, laie arm'd to meet
Thy wakeful Midnight-Watch; and brought Thee back,
For each Raw Learned-Night, a Fortnight's Rack.
And when the single Threats of one Diseas
Bark at thy Vigilant Moons, but not displeas:
When Customarie Anguish now sat by,
Like thy Companion, not thy Maladie:
The Enraged Mischief made her Partie strong,
Swell'd her vext Unitie into a Throng:
Charming Confederates their mixt Powers to reach,
To storm the Fort, for Shee had made the Breach.
Till the Fresh Host possess'd of everie Part,
Whil' st Gouts secure thy Joints, the Rest thy Heart;
Thy over-number'd Corps at last did fall,
No one sick Patient, but an Hospital.*

M. LL.

Upon

T O
THE MEMORY OF
My dear Friend, and Tutor,
M^r. J O H N G R E G O R Y.

I'L not accuse thy Fall; that well-plac'd Fate,
Made thee th' Desire of th' Age, no more the Hate.
'Tis just it wants, what it contemns: that They
Wander unpitied, who despise the Way.
Fools t heir own Sentence still, and Judgement are:
They beg their Ill, and suffer that false Pray'r.

Nor will we pity Thee; since what thy Minde,
In its Restraint, and Prison, could not finde,
Press'd with its Body, and the Time, it now,
Free'd from th' ungratefull Loades, does clearly know.
Truth's thy Possession; and what e're begun
Of Knowledge here, ends now in Vision.
Error, and Wonder cease, and that Pure Fire,
Which, when it cover'd lay, and shaded here,
Thou could'st not fully, by its languishing,
Faint Ray, discover the True Face of things:
(As colours are not judg'd ith' Twilight, where
Wants Darknes to be hid, and Light t' appeare:)
Shines out unclouded now, and does enjoy
All its High Essence dares, a Bright, Full Day

Of

An ELEGIE on the Autor.

Of Knowledge, where Pure, Unmix'd Light does streā;
No false Refraction, nor Errours in the Beam.
No Doubtfull Colour (that Veyl of Shade and Light)
Disguises things; no Distance breaks the sight.
But that Unbounded Glory, that Certain Light,
Commands all Objects, Sure, and Infinite.

Let it not wrong thy Memory, that we,
Admiring what thou Now art, doe pass by
Thy Knowledge Here, as if 'twere wanting; no,
What Man could find, Thou need'st not Dye to know.
Language was thine, and what that Language frames:
Thou wert not seen onely in Empty Names.
Those the Materialls of thy Knowledge were,
But not the Work: Thou onely enter'dst there,
Where Others rest; and loaden with their rich Prey,
Thou brought'st home thence Arts; numerous, as They.

'Twere idle to recount them: by thine own
Remains th' hast left us, they are greater known,
Then by our Faint Report. 'Tis They must raise
Trophies, that will outlive all Lesser Praise.
For, to the same Duration Sacred be
The Aged Relique, and the Memory.

R. GOODRIDGE.



U P O N
THE DEATH
Of my Loving Friend,
M^r JOHN GREGORIE.

Sure it must needs bee so: —or els I shou'd
Think Providence but little understood
The State of things; when a dull senseless Tree
Stand's, and outlive's a Fewish Pedigree:
But Man, whose Knowledg might new Worlds create,
And so compose a wiser Book of Fate,
Him, the least breath must scatter into Air,
As if his dust not yet compacted were.

For I don't speak of one, whose Destinie
Was but to make a Sermon, and so die.
Such, as the Law deliver in a Cloud,
Thicker then God at first did, and as loud.
Such, as blaspheme by Preaching, ne're have don,
Until their Comments make an Alkaron.

(b)

Who

An ELEGIE on the

*Who scare the Turk from being Christian,
And Indians fear they then should put off Man.*

*Hee search't Religion's Source, Gospel, and Law,
From Moses in the Flage, to Christ in Straw.*

*And was so skill'd in these Antiquities,
That hee could almost tell where Moses lie's;
Who was † Melchisedeck's Father; Rectifie
A Few ev'n in's own Genealogie.*

*Who saie's hee die'd too soon, that had liv'd o're
All Ages whatsoever were before;*

*And knew so much of Language, that, alone,
Hee might have sav'd all Nations in their own
Idiome and Dialect, though there never fell
A Cloven Tongue, or other Miracle.*

*Great Citizen of the World! though thou die'dst here,
Yet thus wee prove, thou wert born Every where.*

*And, like the Sun too, didst thou never sleep,
But when wee call'd it Night, thou still didst keep*

*Thy journey on; till with as large an Eie,
Thou view'd'st the Univers, as much as hee.
But thou could'st not endure (alas!) to run*

*O're the same Circle still; so having don
Surveying this our Globe, thou went'st to see*

** What other worlds did do, as well as wee:*

*Thus art thou fled, and left us here to bee
Sad Ruines of an Universtitie.*

† 'Tis the opinion of a Learned man, that Melchisedeck was not called *αὐτάρ, & αὐτάρ*, becaus hee had no Father and Mother, but becaus it was not known, who his Father and Mother were.

* Galileans probably conjectured all the Planets were inhabited Worlds.

Death of the A U T O R.

*What Ignorant Malice could not reach unto,
Nor War it self, thy single Fate did do.
The World began at Noon, but thy bright Raie,
(More glorious Sun!) did set at thy Mid-daie.
Now wee do'nt mourn our State, for at thy Fall
'Tis fit this Kingdom perish, World and all.
Our heap of Stones at Christ-Church prove's to bee
But a more spacious Monument to thee.
And when wee purifi'd from this Age, shall name
And dedicate a Temple to thy Fame;
Wee'l call this Island thine, which is no less
Famous for thee, then it's unhappines:
When Cities, Temples burnt shall bee forgot,
And Sacrilege too; the prais of thee shall not.
Parents shall hisher bring their Sons of Tears,
To paie their Tribute in a Sea of Tears;
And pointing to thy Tomb, crie, There are found
Oxford and Gregorie in one yard of Ground.*

Fr. Palmer.





Upon the much deplored Deceas of Mr *John*
Gregorie, Chaplain of CHRIST-
C H U R C H.



Hence Exclamations on Disastrous Fate,
Let none here call the Stars unfortunate,
Or rail at Lachesis : The Soul that's gon
Scorn's such a whining Celebration ;
And dare's that Autor whosoe're hee bee
To search into the Stars so far as hee.

Since Life was lent him 'till hee had a view
Of all the Mysteries that Nature knew,
And had a perfect Knowledge of each Art,
That either Rome or Athens could impart ;
'Twas time (now Learning's banisht) to suspend
His labor, and to get to his Journey's end.

Should this so sad Intelligence bee sent
The Hebrews and Chaldeans would lament :
The Syrians and Arabians (though so far)
Would send to know this an Ambassador ;
But vain and fruitless would their Labor bee,
When none could give an Answer t' it but Hee.

Hee, so admir'd of all, that had alone
Diversitie of Tongues for's Portion ;
So fluent, so redundant in them all,
That each which hee had got seem'd Natural.

The

An ELEGIE on the Deceased Autor:

*The Pious Fates gave him a lingring Death,
Fearing all Arts might perish in one breath :
But fearing too that if hee should live long,
All Nations would again becom one Tongue,
They added this Confusion to the world,
And thus together too his Ashes hurl'd.*

*Affcend, Departed Saint, to bee a Guest
To Dialogue with Abram and the rest ;
Thou hadst most Tongues, but know thy Foie's excess
Is far more now then Angels can exprefs.*



EPITAPHIUM

Epitaphium Joannis Gregorii.

NE premas Cineres hosce, Viator,
Nescis quot sub hoc jacent Lapillo;
Græculus, Hebraeus, Syrus,
Et qui Te quovis vincet Idiomate.
At nè molestus sis,
Ausculta, & caussam auribus tuis imbibere:
Templo exclusus
Et avitâ Relligione
Jam senescente, (nè dicam sublatâ)
Mutavit Chorum, altiore ut capesceret.
Vade nunc, si libet, & imitare.

R. W.

The



The Particular Titles of this Book.

I. **A** Discours of the LXX
Interpreters ; the Place
and Manner of their Interpretation.

II. A Discours declaring what
Time the Nicene Creed began to bee
sung in the Church.

III. A Sermon upon the Resur-
rection, from 1 Cor. 15. ver. 20.

IV. Καὶνὰν Δ'ἀρεπὸς, or a Disproof
of him, in the 3^d of S. Luke ver. 36.

V. Episcopus Puerorum in
Die Innocentium.

VI. De Æris & Epochis, shew-
ing

The Particular Titles.

ing the several Accounts of Time
among all Nations from the Crea-
tion to the present Age.

VII. *The Assyrian Monar-
chie, beeing a Description of it's
Rise and Fall.*

VIII. *The Description and
Use of the Terrestrial Globe.*



A Discours



A
DISCOURS
OF THE
Lxx. INTERPRETERS;
The Place and manner of their
Interpretation.



Ustin Martyr saith, that the Translation was performed, not in the Citie of Alexandria, *ἢ ἐν Φάρῳ τῇ νήσῳ*. the description whereof, let it be given according to Philo *Judeus*.

Νῆσος ἡ Φάρος *ἑρμαῖ* τῆς Ἀλεξανδρείας ἥ ἀν-
 χλὴν ὑπολαίπει τέταται *ὡς* τὴν πᾶν *ἐκκαλῶμεθα* ἐν ἀρχαῖς *φίλων* Ἰουδ.
 θῶ, τὰ δὲ πολλὰ τετραγώνῃ θαλάττῃ, ὡς καὶ τῆς *ἡ* κυμάτων φορεῖ *ὅτι βίη*
 τὸν πᾶν ἔχον καὶ πᾶταρον ἐν πᾶν μακρῷ διαστήματι *ἑρμαῖ* Μωσίου
 θαλάττῃ τῶτον ἐξ ἀπείρου *ἡ* ἐν κύκλῳ κείνου *ὅτι* ἡρόδοτος *ἡ* τὸν 448.
 τόπον, ἐκασυχάσαι καὶ ἐκρημῆσαι, καὶ μόνῃ τῇ ψυχῇ *ὡς* μόνος ὁμι-
 λῆσαι πρὸ νόμου, ἐνταυθοὶ καλῶμεναι, καὶ τὰς ἱερὰς βίβλους λαβόν-
 τας ἀναλείνουν ἀπὸ αὐτῶς καὶ τὰς χεῖρας εἰς ἕρπον, ἀντίφωρον τὸν
 θεῖον, μὴ διαμαρτύνει τῆς σεβήσεως &c. that is, The Ile Pharos
 lieth under Alexandria stretchbng it self toward the Citie, washt'd
 about not with a deep, but, for the most part, a shallow Sea, which
 consi-

considered with the largeness doth verie much abate from the streptuous nois and turbulencie of the waves. This (Iste) of all other places thereabout beeing judged the most convenient for privacie and quietness, and where the Law might bee best attended by everie man in his most retired meditations, here the Seniors remained, and taking the bolie Bible into their hands, they lifted both it and them up into Heaven beseeching Almighty God not to fail them in their purpose, &c. So Philo.

Aristeas speaketh more distinctly for the Place. *Μετὰ δὲ τῆς ἡμέρας ὁ Δημήτριος παραλαβὼν αὐτοὺς καὶ διγῶν τὸ πρὸς τὰς καθύπευκτον τῆς θαλάσσης ὁδοῦ τῶν ἡσίων, καὶ διαβὰς τῶν γέφυραν καὶ περὶ τῶν ὁδῶν ὅς ἐστι τὰ βέβαια μέγα συνάγειον ποταμῶν εἰς καλὸν κατασκευάσειον οἶκον* *ἔξω τῶν ἡνὶα διαπρεπῶς ἔχοντα καὶ πολλὰς ἰσυχίας ἔφερον* &c. that is, Three daies beeing passed, Demetrius took (the Seniors) along with him, and having gotten over the Heptastadium and the Bridg, hee brought them to the North parts of the Isle, where hee placed the Assemblie in a house fitted for them, standing upon the shore, free from all inquietude, and having all the conveniences of situation, &c. And it seemeth to mee, that by these words of *Aristeas*, somthing more may bee discovered concerning the Place; for the probabilitie from hence is good, that the House here spoken of, should bee meant of that famous Tower which *Sostratus* of *Cnidus* set up in this Isle *Pharos*, to direct the Mariners in the dangerous Seas about *Alexandria*: And the situation verie well agreeth, becaus the Tower also stood North, and upon the Sea side. And the Nubian Geographer, where hee describeth this Tower, telleth us, وفي حرف بعدا البنا

وبيوت *سبينة* that there were certain Cels erected in it. But *Justin Martyr* putteth us out of doubt: for hee saith, That the Place where the Cels were set up, was

* *Αργ. Παρ-
αυτῶν ὅς
Εἰς π. 17*

* *Ἐνθα τῶν ὁδῶν ὁμοειδὲς συμβαίνει. ubi Phari speculum edificari contigit, which is all one with that wee believed.*

And wee have caus to think, that seeing the King intended this matter of the Translation, with so much Princely care and providence, that hee would make choise of such a Seat, as might most eminently adorn his purpose; and there-

therefore it was answerably don to chuse the Tower, which was everie waie worthie ~~of~~ this glorions employment: for the Arabick Geographer saith

التي ليست علي
قمرها الأرض مثلها بنيانا ولاو ثق

That the whole world cannot shew such another Building as this Tower, whether wee consider it for the Materials, or for the manner of the Structure. The Reader may see a large description of it in this Autor, in the third Part of the third Clime.

But seeing the thing was don in Egypt, let the Storie of it also bee delivered in their Language, and set down in Hieroglyphicks.

And did it not well become the business, that the Scripture should bee translated in this Place? In a Tower: to note out to the Interpreters, the Sublimitie of those things which they had now in hand; that when they went up to their work, everie step they ascended might elevate their Mindes one degree nearer to the Contemplations of Heaven. And how fitly was it don by the Sea-side; that but a little of Earth might bee seen to those, who had now to deal with such things, as had nothing in them that was Terrene? But most of all convenient it was, that it should bee don in this Tower; For that which hung out a Candle to the doubtful Mariner in the perillous Seas, did it not well that it should also hold out *A light to the Gentiles*? The Coast of Alexandria was dangerous for anie, least of all for the Natives, because they were acquainted with the Passages; but a stranger durst not venter without som direction from this Beacon. Such was our waie to Heaven; intricate enough to all Nations, yet more obvious to the Jew, because to him were committed the Oracles of God: But wee the Gentiles having no other direction but the light of Nature, could not so well tell how to pass the Streits to Heaven, without som help from the Word; which, though it were alwaies a Light, yet was it never held out unto us, till this time of the Translation: and therefore was it verie singularly congruous, that from this Place, from whence the Sea-faring men took their notice by a Light, to escape the hazard of those

waies they knew not; that it should pleas God also, by the
Lantern of his Word, to give aim to the People that sat in
Darkness.

Musculus in
'Hgw &c.

—σὺ δ' ἔπαυε καὶ περήσεις,
Δίξο μοι τινα πύργου—

Therefore when ever thou shalt chance to go that waie, enquire out for *Pharos*. Anie remainder of this *Tower* would bee worth the seeing, and *Iustin Martyr*, though there were but a stone left upon a stone, yet hee went purposely to take notice of it.

Why the King should make choise of the Isle for the Interpretation rather then the Citie; one reason was, to avoid the disturbance of the multitude, for *Alexandria* was Πόλις πολυάνθρωπος, *A Citie full of Inhabitants*, as it is observed by the Scholiast upon *Dionysius Afer*. And in times past even before it was *Alexandria*, it had been verie much frequented with a confluence of People; for so it is noted unto us by the Prophet *Nachum*, where hee would know of *Nineveh*, Whither hee thought her self Better then Populous No, that is saith *Chimki* חִמְכִּי אֵלֶּכְם אֲלֵכֶם נִרְיָא שֶׁל טַרְדֵּי אֲלֵכֶם *Alexandria* in *Egypt* as it is also interpreted by that Antient *Chaldee Paraphrase*, which was performed by the son of *Uziel* seven-teen hundred years past.

הא אתה
טובה
מאלכסנ-
דר
Art thou
better then
the great
Alexandria,
&c. Targum
in Nac.

Another Reason was for the safety of the Translators, and this is given by *Philo* ἐκούσαν τὸ καθαρότατον ἐπὶ αὐτὸ τὸ τόπον χωρίον ἔξω πόλεως, τὰ γὰρ ἐπὶ τῆς τέχνης, αὐτὴ παροδιστάται πληρωθέντα ζῶον διὰ νόσους καὶ τελευτίας, καὶ τὰς ὑγιαίνειν ἐκ ἐννοίας περὶ τῆς ψυχῆς. *where* hee urgeth this Reason from the unhealthfulness of the Place, which happened to bee διὰ νόσους καὶ τελευτίας &c. by the variety and constancy of the diseases which reigned among the People. For besides the general distemperature of the air of Egypt, which was *calidus & nocivus*, hot and hurtful; as it is affirmed by * one that knew it well, insomuch that a Plague at Grand Cairo could cut off twenty thousand in one daie: besides I saie, these more universal Conditions, *Philo* intimateth from a particular Cause, that there should bee a more usuall Mortalitye heer then elsewhere, and that was, The Concourse of

all:

Feb. Leo A-
frican.

all manner of living Creatures to this Place *ἡτοιμασμένων παντὸς τοῦ ζώου &c.* And it is to bee conceived, that the Author meaneth by this not onely a multitude of Men, but also that great varietie of strange Beasts and Fowls which were continually bred up about the Court in *Alexandria*, mention whereof is made by *Ptolomie* the King in his Commentaries, *Lib. 12.* which was *Περί τῆς ἐν Ἀλεξανδρείᾳ βασιλείων, καὶ περὶ τῆς ἐν αὐτοῖς ζώων περιουσίας.* And these Creatures were transported from all parts of the world, and there bred up not onely for their Raritie, and the Kings Recreation but also to furnish his Table; for so it seemeth by *Ptolomie's* words in that Book—*τάτα τῆς φασιαγῶν, ὡς τετραδυνας δομολογεῖται, ὡς ἔμνον ἐκ Μυθίας μετεκτεμνομένη, ἀλλὰ καὶ Νομαδίας ὄρνθας ὑποκαλῶν ἐποιήσας πολλὰ, ὡς καὶ σιλήσει,* where hee noteth concerning those Phefants that were called *Tilleanes* that the King of Egypt had of them not onely brought out of *Media*, but also hatch'd at home in such a Number that his Table might bee served with them when hee pleased: though wee may observe by the waile, that these kinde of Birds in those daies, were (for the most part) kept for the Eie, rather then for the Bellie; insomuch that *Ptolomie* the King in the book before cited professeth, that hee never tasted of a Pheasant in all his life; whereupon *Athenaeus* observeth, That if this noble King had liv'd in his daies, wherein the Luxurie was such, that everie man must have a Pheasant at his Table, (though hee had already written 24. Books in this kinde, yet) hee saith, that hee would surely have written one more purposely to note out this thing. This by the waile; becaus *Philo* saith, that the Places within the Citie were *παντοδαπῶν παντὸς τοῦ ζώου*, full of all manner of Creatures. And this howsoever urged by him onely for a greater Cause of Infection, yet it may bee thought by some to have a further aim; for the *Egyptian* beeing aware of this, that the Jew was bound to make a distinction between clean and unclean beasts, might apprehend it in the strictness; and therefore carefully remove the Seniors from the verie sight of those things which were an abomination unto them. But in this wee have but prevented the Curious, and there-

fore if the Conjecture bee not found enough, it may bee the less regarded.

But more then what is urged by *Philo* for the ill disposition of the place may elsewhere bee observed.

The Prophet *Nachum* saith, that *Alexandria* is situate upon the waters, not onely becaus the waters laie all about it, but also נָחְמִי בְעִיר מְחֹרֶת הַדָּרֶץ for that they were conveyed into it under ground, as *Chimbi* there hath it. And the *Arabian* more plainly in the *Nubian* Geographie النيل العربي منها يدخل قنطرة دوما that is, the river Nile comming from the West, runneth

under the Arches of all their Houses : The manner how this was don is set down by *John Leo* in his description of *Africa*, Cuique ferè domui Civitatis ingens cisterna concamerata, crassiq; innitens fornicibus substructa est, in quas exundans Nilus per Aqueductum in planitie, magno artificio constructum extra Alexandriam, deductus sub eius manibus demittitur, &c. This artificial conveyance of the River though it bee otherwile acceptable to the Inhabitants yet it could not bee without som annoiance to the Air, the Complexion whereof suffered much alteration by the noisom vapors which rose up out of the waters, which in tract of time putrified in their Cisterns. It is the experience of this *John* in the words following. Cisternæ porro temporis successu turbide ac cænosa reddite plurimis æstivo tempore languoribus occasionem præbent, &c. And the same Autor affordeth us yet another inconvenience to make us more sure of the Insalubritie of this Place : And it ariseth by reason of certain little Gardens plant:d near to the Citie, the fruits whereof were of such an ill Condition, that the Inhabitants were thereby made subject to verie noxious Feavers and manie other diseases : for so *John* reporteth in the Chapter aforesaid: Juxta aqueductum per quem Nilus in civitatem transmittitur, exigui visuntur Horti sed quorum fructus ad maturitatem perventi accolæ noxiis febribus aliisque morbis afficiunt, &c.

These things considered, the Reason was good, why the Isle should bee chosen rather then the Citie, to bee a Place for the Interpreters.

Thus

Thus much therefore wee are com to know upon good Autoritie, that our Translation was made in the great Tower of the Isle Pbaros, near to *Alexandria* in *Egypt*; wee go on to a more distinct designation of the Place, the consideration whereof shall also discover unto us after what manner the thing was don.

FOR the Manner of the Translation; The opinion of som is, that the Seniors were assembled in one and the same place, where they performed the work by comparing what was severally don by each of them, and delivering up that for granted which could bee agreed upon by all. This opinion hath received it's ground from the words of *Aristeas*. *Οἱ δὲ ἐπιήλυον ἕκαστα σύμφωνα ποιῦντες πρὸς ἑαυτοὺς τὰς ἀντιβολὰς, τὸ δ' ἐν τῇ συμφωνίᾳ γινώσκον ἀρετῆως ἀναγαγόντες, ἕτως ἐτύχων παρὰ τοῦ Δημοβίου. &c.* And indeed, the encouragement from hence for that waie seemeth to bee verie good, the words themselves beeing scarcely able to bear anie other construction, then according to that which hath been said.

Nevertheless, it is believed by others that they did the work *ἐν ἰδιαίσεσι διακταῖς ὄντας* (as *John Zonaras* hath it) *καὶ μετὰ τὸ τέλος οὐκ οὐκῶν, καὶ τὰς ἑκάστην συγγραφὴν παρὰ ἑαυτοῦ ἀλλήλους ἐνέβηται μῆτε καὶ ἑνὶ, μῆτε πλεον καὶ λίγῃ διαφωνήσας, ἀλλὰ συμφώνως ἐν ᾧ πᾶσιν*, that is, Each of them beeing in a severall Room, and when the work was finished, they all met and compared together what everie Man had don; and it was found, that they differed nothing either in sens or manner of expression, but agreed in all, &c.

This later waie of the Storie, however it may seem to exact upon our belief, as making Report of more incredible circumstances; yet it may bee taken up upon the greatest trust of Antiquitie, having to alledg for it self the constant and most undeniable Testimonie of the Antients.

The *Jews* report it from an immemorial Tradition, which their *Talmudists* deliver in the 10 Book of *Seder Moed*, in the Chap. *Megillah Nikra* which is the 34. and fol. the 8. B. and the 9. A. where the text of the *Talmud* saith

on

on this manner, איובין ספרים לחפי לין ומזוזות אלם שהספרים וכתבם בכל לשון וחפילין ומזוזות אינן נכ-
Talmud. is חבור אלם אשורית רבו שמעון בן גמליאל אומר *Sed. Moed.* that is,
 There is no difference between the Sepharim and the Tephillim
 and Mezuzoth, save onely that the Sepharim may bee written in
 anie Language; but the Tephillim and Mezuzoth onely in the
 Syriack Tongue. But Rabban Simeon the son of Gamaliel
 faith, that the Sepharim also might not bee written in anie
 other Language, the Greek onely excepted. By the Tephil-
 lim and Mezuzoth, the Doctors meant those Schedules which
 were inscribed with set forms of devotion, and placed up-
 on the posts of their Houses, or otherwise worn in their
 foreheads.

By the Sepharim, or Books they intend ספרי חורר the Books of the Law, the Prophets and
 the Hagiographa, and so the Sepharim are here expounded
 by the Gloss upon this place. By occasion of these words
 in the Mishna, R. Jebudab relateth this Storie in the Gemara,
 מעשה בחלמי המלך שנים שבעים ושנים זקנים
 והכניסן בשבעים ושנים בתים ולא גילה להם על מה
 כינסן ונכנס אצל כל אחד ואחד ואמר להם כתבו לי חורר
 מישה רבם נוחז הקדוש בריך הוא בלב כל זלוח אחד
 אחו that is, Wee receiv
 it by Tradition, that King Peolmai assembled together the severitie
 two Seniors, and placed them in severitie two several Cells, not
 making them acquainted with his purpose, (after that) going in to
 each of them, hee said unto them, Write mee now down the Law of
 Moses the Master. The Blessed and glorious God put understanding
 into everie mans heart; and they all accorded in one and the same
 sens. So the Talmudists.

The verie same circumstances of the Storie are set down
 in their Massiceta Sopherim, and by Abraham Zacuth in the
 Book Juchasin, besides the four Editions of their Hebrew
 Josephus, or Goreous son: in all which it is also extant.
 Among the Arabians there hath as yet com to my Hands
 one onely Chronologer of these times, said the son of
 Batric, and hee also maketh the same report. And becaus
 this

this Author is not as yet made publick, it shall bee here set down what hee saith; ופי עשרן שנה מן מלכך בעת אלי; סיננה אירשלים ואשחן מנהא סבעין דגלה מן אלוהוד אלו אלמסנדר ואסרתהם אן יפסרו אלתדמה וכתב אלמנביא מן מעבראניה אלו אליזאניה וצור כל ואחד מוהם פיבית מפרד עלי חד הל לניטר ביק תפרוד כל ואחד מנהם פלמא פסרמ אלכרב נטר אלו תפסיריהם וכאחב מואפקה לה חלף פיהם מתוע אלכרב ותחמה חחר חאסכה וצירה פהכל that is, And in the twentieth year of the Reign of (Ptolomie) the King went up to the Citie Jerusalem, and brought with him from thence seuentie Men of the Jews unto Alexandria, and commanded them, saying, Interpret unto mee your Book of The Law and the Prophets, out of the Hebrew into Greek. And hee put everie one of them into a severall Cell by himself, that hee might see how each of them would interpret apart. And when they had finished their work, the King saw what everie Man had don, and their writings all concorded, nothing was contrarie in anie one of them. So the Book (of the Interpretation) was sealed up, and put into the Houſe of their God Serapis, &c.

Said Aben Bata Arabs in Historie Ecclis.

Thus said, the Son of Batric, according to the Manuscript Copie of his *Historia*, which I saw at Cambridge in the Archives of their Publick Librarie.

Philo Judeus, though hee maketh no expresse mention of the Cells, yet if hee doth not intimate som such thing, let the Reader tell us what hee meaneth by this: καθίσθης δὲ ἐν ἀπορήτοις, ἡ μυστήριος ἀρχὴ, ὅτι μὴ ἂν τῆς οὐσίας μαρτυρῶν, γῆς, οὐρανοῦ, ἀέρος, ὕδατος (ὅτι ὁν πρώτου τῆς κτίσεως ἔμμελον ἐξοφανίσθαι, κοσμοποιῶντα δὲ ἢ ἂν νομῶν ὄντων ἀρχὴ) καθάπερ ἐννοουῦντες συμπόρευον ἐκ ἀλλὰ ἀλλοι, τὰ δὲ ἀντὶ πέντε ὀνόματα, ἡ φύματα, ὅσων ὑποβολῆς ἐκείνου ἀρχαῖος ἐκτελεῖται. that is, And they sate down privately by themselves, and having no other companie but the parts of Nature, the Earth, the Waters, the Air, and the Heavens, (the Mysterie of whose Creation their first work was to discover; this beeing the begining of Mose's Law) they prophesied, as if they had been divinely inspired; not one, one thing; and another, another; but all in the same sens and

words, as if they had been prompted by som invisible Director. In these words, however it may bee said, wee are not certain that the Author intended our matter of the Cels; yet thus much wee can bee sure of, That hee pointeth out such a waie of Interpretation, as carrieth with it no les of wonder, then the former.

But *Justin* the Martyr a *Samaritan* speaketh it plainly, and with a verie remarkable Confidence; as wee read in his *Pærusis* to the *Gentiles*: where hee saith, That the King appointed *ἑκάστῳ τῶν ἑρμηνεύων δικίαν ἡμέραν μικρὴν*, to each of the Interpreters a small severall Cel, *ἐπὶ τὸ ἕκαστον ἰδίᾳ καθ' ἑαυτὸν πλὴν ἑρμηνείαν πληρῶσαι* that everie man might perform the Interpretation by himself. And having said somthing of their wonderful agreement, hee provideth against the incredulitie of all Men, by this resolute enforcement, strongly urged from his own experience.

Ταῦτα ἡ μὴδ' ὑμῖν, ὦ Ἄνδρες Ἕλληνες, ἰδὲ πεπρασμένης ἰσθίας ἀπαγγέλλομαι· ἀλλ' αὐτοὶ ἐν τῇ Ἀλεξανδρείᾳ ἡμέτεροι καὶ τὰ ἔχον τῶν δικίων ἐν τῇ Φάρῳ ἐνερχόμενοι ἔτι σωζόμενα, καὶ παρὰ τῶν ἐκεί, ὡς τὰ πάτρια παραληφόμενα, ἀκηκόετε, ταῦτα ἀπαγγέλλομαι. &c. that is, *This*, O yee *Gentiles*; wee report unto you, not in the guise of a Fable, or a fained Storie; but as a received Tradition, delivered unto us by the Inhabitants of the Place: for wee our selves also beeing at *Alexandria* saw the remainder of those Cels, and they are yet to bee seen in the *Isle Pharos* at this present daie.

To this undoubted Testimonie of *Justin* Martyr, may bee added that of *Irenæus*, who in the same Centurie maketh the like report. *Ptolomie*, saith hee, *ἐλαβέν τις μὴτι ἀπὸ συνδιδάσκοντος ἀποκριθῶσι πλὴν ἐν ταῖς γραφαῖς, διὰ τῆς ἑρμηνείας, ἀλλήλων; χωρίως αὐτοὺς ἀπ' ἀλλήλων, ἐκέλευσε τὴν πάντας πλὴν αὐτῶν ἑρμηνείαν γράφειν, καὶ τὴν δὲ πάντων τῶν βιβλίων ἰποιοῖσι.* &c. considering with himself that if they should bee suffered to confer one with another, they might perchance conceal somthing of the veritie of their Scripture by waies of Interpretation; hee separated them each from other, and commanded them that everie man should translate the same part; and this order was observed in all the Book, &c. And concerning their agreement, hee saith, That they all set
down

down the same things, ταὺς αὐταῖς λέξεις, καὶ τοῖς αὐτοῖς ὀνόμασιν, ἀπαρχὴς μέχρι τέλους, ὥς καὶ τὰ ἔθνη γινώσκουσιν, ὅτι κατ' ἐπίπνοιας οὗ Θεοῦ εἰσὶν ἐρμηνεύμεναι αἱ γραφαί. in the same Sense, and in the same Words; insomuch, that all people that were then present acknowledged, that the Translation was made by the inspiration of God, &c. And that the wonder of the work might not bee an hindrance to it self, to make it seem the less probable, for beeing strange, Hee excuseth it by another of the same kinde, Καὶ ἰδὼν γὰρ θαυμάσαν, τὸν θεὸν τοῦτο ἐνεργήσαναι, &c. And wee have the less cause (saith hee) to marvel, that God should thus do, seeing hee wrought as great a Miracle for his Scripture, by the hand of Ezra in the Restitution of the Law.

In the third Centurie, the credit of the Storie is upheld by Clemens of Alexandria; and in the fourth, by Cyril of Jerusalem. Clemens saith, ἕκαστος ἐν μέρει κατ' ἰδίαν ἐκείνων ἐρμηνεύει τὰς γραφάς, ὡς ἐπειδὴ αἱ πάσαι ἐρμηνείαι ἀντιβληθεῖσαι, καὶ τὰς διανοίας, καὶ τὰς λέξεις, that everie one of them having interpreted by himself, according to his proper Inspiration, the Translations were Compared, and they were all found to agree both in Sense and Words.

But Cyril more perspicuously, and at large.

Καὶ τὸ μὴ συνδυάσαι πρὸς ἀλλήλους τοὺς ἀποσταλμένους ἀποστόλους, ἐν τῇ λαμβάνῃ φάσιν τῇ πρὸς Ἀλεξανδρίαν κτίσει, καὶ παρασκευάσει ἐρμηνεύει ἕκαστος ἰδίον οἶκον ἀπονοίας, πᾶσας τὰς γραφάς ἐπιτρέψαν ἐρμηνεύσαι. τέτων δὲ ἐν ἐξδομήκοντι καὶ δύνῃ ἡμέρας πληρωσάντων τὰς ἡμέρας πάντων ἐρμηνείας καὶ διαφόρους οἶκους, ἀλλήλοις μὴ προσήκεις, ἵστοῦσαν τὸ συνάγωνον ὅτι τὸ αὐτὸ, καὶ μόνον ἐν νοήματι, ἀλλὰ καὶ ἐν λέξεσιν ὅτι συμφορῶντας. ὁ δὲ ἐννοήσας καὶ κατακλιθεὶς σοφισμάτων ἀνθρωπίνων ὡς τὸ γινώσκον, ἀλλ' ἐκ πνευματικῆς ἀγίας ἢ πρὸς ἀγίαν πνευματικὴν λαληθεῖσαν θεῖαν γραφὴν ἐρμηνεία συνετελεῖτο, &c. that is, And (the King) providing that the Interpreters which were sent him, might not com together, appointed for each of them a severall Cell in the Isle Pharos; near to Alexandria: and to each of them was delivered the whole Bible to translate. And beeing thus separated the one from the other, everie man's part was finished within the space of seventie two daies, at which time they all met together; and having compared their Translations they were found to concord; not onely in the meaning, but also in the

verie Manner of expression. For this Translation was not set forth in pleasing words, or the pomp of humane Sophistrie, but all was interpreted by the same Spirit by which it was first delivered, &c.

In the fourth Centurie, wee finde the Tradition remembered by Epiphanius, but not without som alteration of the Circumstances; for hee saith, that the Translation was performed εν βιάνοις ἕξ διόκτορες, ἑνὴν ἑνὴν κατ' διόκτον. in thirtie six Cels, by two and two in a Cel. But Secarius hopeth to reconcile this to the former: for though (saith hee) there were but six and thirtie Cels, yet each of these were double: and so everie two of the Translators were separated the one from the other by a Partition.

This Moderation of the words, though it hath not so much evidence as would bee required, yet it hath a notable pretens: because Epiphanius himself saith, that the Cels were double: καὶ ὁ ἀποκριθεὶς βιάνοις ἕξ διόκτορες ὁ ἰουδαῖος Πτολεμαῖος ἡλιακίδου ἐν τοῖς πῶτον εἰς ἑνὴν ἑνὴν, διπλὰς τὰς αὐτὰς αἰῶνας, δύο δύο ἐποίησεν. And it may seem also to bee the Emperors minde, in Cap. Sancimus of the 146. Novel. where hee saith concerning these Interpreters, ὅτι κατὰ δύο διαμεθίστες. καὶ κατὰ διαφόρους ἐμετράθησαν τόνους, ἕκαστος μίαν ἀπαρτίαν ἐκαστοῦ ἀνάτος συνίδεσθαι: that beeing divided by two and two, and set in severall places; yet they all delivered up the same Translation &c. But these words of the Law would not willingly bee Put to this Construction: That of John Zonaras is something nearer to the Reconciliation: for hee writeth ἀνὰ δύο διαμεθίστας ἀνὰ δύο, καὶ ἐν ἰδιαζήτοις διαταῖς ὅσας, ἐκαστοῦ τῶν ἐρμηνεύων: that the Interpreters of the Law were divided into Couples, and that they were placed everie one in a severall Conclave. For so much may seemingly bee gained by the word ἰδιαζήτοις; because ἰδιαζή, is as much as νοσήζω which noteth out one separated from Companies, or μόνον ἀποσπασθῆναι, which is to bee said of him that is alone, and talketh to himself; for so the Glos of this word ἰδιαζή is given, both by Hesychius, and Phavorinus.

But if this way of the Storie will not bee reconciled to the former, then it must bee said that Epiphanius was but one

one, and that his Testimonie is not of greater Autoritie then theirs that went before; and the less, for coming after them: and that the Tradition (as it useth to bee) was otherwise told afar off, then nearer home; and that *Epiphanius* spake as hee heard saie: whereas *Justin Martyr* was himself at *Pharos*, and saw the *Tower* and that which was left of the *Cels*, and was throughly informed by the Inhabitants of the Place.

Thus wee see with what confidence this passage of the *Storie* hath been reported and received, during the space of five hundred years, since the time of the Translation. And it seemeth to have been don upon the best securitie; becaus not onely the *Jews* and their *Talmudists*, but also the Reverent Fathers of the Church, stand bound to make it good; And these, besides their Estimation otherwise, ought in this especially to bee look'd after, for that they are all antient, and becaus they all agree: pure Antiquitie beeing the safest Judge of things don in times past, and consent of Autoritie the surest argument of such Antiquitie. When wee saie that they all agree (if it must needs bee) wee except *Epiphanius*; but why should wee so do, seeing that his thirtie six *Cels*, if they were doubled, (as hee saith that they were *δωδεκά*) are as manie in number as the seventie two of the rest are? If they were not, it lesseneth but the number of the *Cels*, taketh little awaie from the Miracle of the Interpretation: or if it did, yet the single testimonie of *Epiphanius* will not bee seen through such a cloud of Witnessles.

But besides our Autoritie from the Antients, wee may gain som probabilitie toward th credit of the *Cels*, if it bee enquired into the Causes which ought to move the King to resolv upon such a waie for the Translation.

Two Reasons especially may bee urged for this: the one whereof especially concern's the purpose of the Translation, and both of them the King's Satisfaction.

For the Purpose of God in the Translation, it was one of those things which might bee required for the coming in of the Gentiles, that the Scripture should bee provided before hand, in such a Language as would bee most general-

ly known at the Primitive times ; therefore it was necessarie that all religious care should bee had of the Translation , and that it should bee safely laid up and reserved for the time appointed : And that the Kings of *Egypt* might see to this, it was needful that they should bee prepossessed with a strong Conceit of the Divinitie of this Law: and this could not bee more conveniently don, then by such a miraculous Circumstance of the Interpretation : For otherwise, why should *Ptolomie* think more divinely of the Law of *Moses*, then of his own ? seeing that all waies of Religion would seem strange, but that wee are taught betimes to fear : and till wee receiv a Spirit of Judgment to discern the Right waie, everie waie is thought to bee wrong ; but that which wee are brought up in. And why should *Ptolomie* have a better Opinion of *Moses*, then of his *Hermes Trismegist* ? who as hee is accounted by som to have gon before this *Moses* in time, so by others hee is thought not to have com far behinde him in worth and excellencie. But what could *Moses* teach to them, who had all his learning from thence ? for hee was brought up a Scholar in *Egypt*. And what would bee thought of these Scriptures, when the King should hear it read in *Osee*, that God commanded a Prophet to commit Adulterie ? and in *Exodus*, that hee taught his own People how to Cozen the *Egyptians* ?

That of *Solomon* : as the *Wise man* dieth so dieth the *Fool*, how would it stand with their Doctrine of the Transmigration of Souls ? according to which, the Soul of a *Wise man* ought to pass into such an one ; and the soul of a *Fool*, into an *Ass*.

For the Resurrection of the Bodie, small comfort was to bee had from the drie bones in the vallie of *Jebosaphat*. The *Egyptian* had better hopes then these, for hee had his dead Bodies still to shew ; and such as had gotten by their Mortalitie, for they were everie daie less subject to Corruption then before.

And whereas it is said, That there was no God like the God of the *Hebrews* : Could the King believ that, when hee should finde in these Scriptures that even this God also had
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a *Right Hand*, and a *Son* ? or if hee had been so much better then those of the Heathen, was it likely that *Aaron* his own high Priest would have preferred their *Apis*, or the Calf of *Egypt* before him ?

when these things should com to bee considered by the unsanctified discretion of the Heathen, how could they chuse but appear far beside, and below their own Majestie ? for such upward Notions as these must seem to bee, could never argue to him that perfection and transcendencie of Style and Matter, which the Law of *Moses* had pretended : therefore that the King might bee brought on to a reverend estimation of those things, it was much to the purpose that hee should bee thus prepared by a wonder : for it greatly concern'd the safetie of the Translation, that it should bee first esteemed by the King : for otherwise, Principles so averf from the *Gentiles* manner of Devotion, had never been suffered to lie at all, or not long in the Librarie at *Alexandria* ; becauf, even the opinion of a new waie in Religion, can never prosper without a Precedent, and such an one as is beyond all exception ; and though it bee never so wisely suggested, yet it seldom gaineth reputation from lesser examples, then that of a King : And it seemeth, by that wee finde in *Justin Martyr*, that the Miracle wrought the verie same effect in *Ptolomie*, as wee would have it, for hee saith, *Ἐπει δὲ ἔγνω τὸν ἐς δομικὸν ἀνδρα μὴ μόνον τῇ αὐτῇ διατοίᾳ, ἀλλὰ καὶ ταῖς αὐταῖς λέξεσι χρησιμῶς, καὶ μηδὲ ἀχειμῶς λέξας τῆς αἰῶνι ἀλλήλης συμφωνίας διατηρηκῶτας, ἀλλὰ τὰ αὐτὰ, καὶ περὶ αὐτῶν γινεσθῆναι, ἐκπλαγείς, καὶ θεία δυνάμει τῶν ἐμμελειῶν γυμνασθῆναι πιστεύοντες, πᾶσι μὲν τιμῇς ἀξίως αὐτῶν οἷς θεοφιλῆς ἀνδρας διέγνω, μετὰ πολλῶν δὲ δόξαν αὐτῶν εἰς τὴν αὐτῶν παλαιοῖα ἐπαχθεῖν θεωρούμενοι, &c.* that the King perceiving that these seven-
tie Men had all agreed, not onely in the matter, but also in the Manner of their Interpretation, insomuch that no man differed from another not in a word ; but everie man expressed the same conceit, and by the same phrase : hee stood amazed, and nothing doubting, but that the Interpretation was wrought by Divine Power ; hee acknowledged that the Interpreters were worthie of all honor, as leeing Men to whom God did bear a peculiar respect : and having first given them
condign

condign reward, hee took order for ~~their~~ departure into their own Countrie, &c.

And the same effect which the wonder wrought upon the Prince, it wrought also upon the People ; for so it appeareth by that which is alreadie observed out of *Irenaus*, *ὡς ἔστι τὰ ἑβραϊκά, &c.*

Thus wee see that the purpose of God in the Translation would not onely endure, but did also verie conveniently require, that something in the Business should bee miraculous ; for the King's better instruction, and that the Scriptures might have so much honor and admiration, as might gain them something in the Opinion of the Heathen, and preserv them from the Injuries of Time.

And this was to bee the first Reason.

The second Reason, for which the King ought to take such a waie for the Translation, is, For that hee made question of their Fidelitie.

And that this may bee accepted for a sufficient Cause, it shall bee set down, That the King's mistrust was raised upon such surmises as were no way frivolous, but contained in them matter of moment.

For it could not bee expected from anie Nation in those daies, that they should bee truite in revealing the Secrets of their Religion ; but from the *Jews* it would bee thought impossible : for this Nation stood so nicely affected to their *Sepher Hattocah*, or Book of the Law, that even in the slightest Circumstances, it was observed with an incredible Curiosity of Devotion.

Mahomet Abulcassim the Son of *Abdalla*, regard d the esteem of his *Alcoran* so far, as to provide by a Law that upon the outside thereof, this Caution should bee alwaies written *לֹא יִדָּע וְלֹא יִסְמֹךְ אֶת הַסֵּפֶר* Let no Man touch this Book but bee that is Pure. And the Law is yet in force among the *Turks* for some special *Alcorans* of note, one of which sort inscribed in the same manner, may bee seen in the Archives of our publick Librarie.

But the *Jews* not contented with so much Care, used a more intolerable kinde of Circumspection ; for Rabbi *Nehemiah*

hemiah saith in the *Massictha Sopherim* Chapter 3. *Halac*. לא יתגועל גבי ארכיביתך ויתן אצילו עליו ויתא קורא That no man may laie (their book of the Law) upon his Knee, nor lean upon it with his Elbows, when hee readeth it. And *Halac* the 10. it is commanded לא ירוק אדם כיגו סתולא that no man shall spit in presence of this Book, nor offer to turn his back upon it.

And in the same Tract, *Halac* 13. it is said, לא יתנו על גבי משהלא במרגלות המטה ולא תחת המטה ולא יושב אדם על גבי המטה וספר עליוך דומה מעשה בראלעזר ששב לו על גבי המטה וספר עליה דומה רמי שישבו נחש that is, That no Man shall laie this Book under, or upon his bed, or at his beds feet; neither shall anie Man sit upon his Bed, having this Book lying upon him; for Rabbi Eliezer did thus, and a Serpent came and bit him. All this Care was taken for the out-side, but much more for that which was within.

To let pass other Circumstances, which would make this manifest, wee have need onely of that one which most of all concerneth our matter in hand. And it is, That for the most part among the Jews, it was accounted an odious profanation of this Law, if it were anie waies communicated to the Heathen.

To this purpose note that of the Junior *Becchai*, ולכיהאל &c. *Beccaus* (saith hee) there are בחכמת חורנתו in the wisdom of our Law, רבוי נקיו ראויים להסתור pure words, and worthie to be kept secret. Therefore saith hee, חייב אתה להעלו מם שלא תוציאם מפוך נעין שכתב יהוה לך להבין אתך Thou art bound to conceal them, and never to impart them, according to the sense of that which is written, They shall be to thee, to thee alone; and not to the stranger with thee. So the son of *Afer* at the beginning of his Commentarie upon the Law, fol. 3. *A. Col.* 1. Therefore that which *Maimon* saith contrarie to this in *Halaca Tephill* of his *Misne Torah*. cap. 10. must be otherwise excused; for *Elias* the Levite in his second Preface to the *Hanmasoret*, expressly affirmeth from the Tradition of the Ancients, that nothing might be communicated to the Gentiles, save onely the seven Precepts of the בני נח Sons of Noah: but

as for *מְשַׁבְּרַאשׁ הַחֲזָרוֹרִי* the *Historie of the Creation*, the Law, and such like; whosoever shall impart these לְגוֹי to the Heathen וְנִשְׁמַחְזָרְתָּ וְרוּחַךְ וְנִשְׁמַחְזָרְתָּ Hee shall go down to the grave in sorrow, and his life and soul shall be consumed, &c. The Rabbin goeth on, and hath much ado to excuse himself there to the Jews, by whom hee was given over for a Reprobate, onely for teaching his great Patron Cardinal Giles the Hebrew tongue; becaus their fear was lest by this means the Cardinal might com to the understanding of their Law.

But more then this, (that it was unlawful for the Jew to make anie other Nation acquainted with their Law) it may bee added, that there was a reason in special, why it should bee dissembled to this Ptolomie, Becaus the Communication of it had succeeded so ill in the daies of his Father. For Ptolomie Σωτῆρ having learned, that the Jew would do no manner of Work upon a Sabbath daie, made that an opportunity to take their Citie; which was as easily as ingloriously don: becaus no man upon that daie would resist him, For to them it was a breach of the Sabbath, even to save their lives. And this is objected unto them by Agatharchides of Cnidus, who wrote the Historie of Alexander's Successors, where hee setteth down this Storie, Ἐστὶν ἱθὺς Ἰουδαίων λεγόμενον: οἱ πάντων ὀχυρότερον καὶ μεγαλύτερον ἔχοντες Ἱερουσόλυμα, ταύτην τὴν πόλιν οὐκ ἔπεισαν Πτολεμαῖον συμμορφῆσαι, ὅπλα λαβεῖν ἢ δολιχῆς, ἀλλὰ διὰ τὴν ἀκαρεστὴν δεισιδαιμονίαν χάλεπον ἐπιφέρειν ἔχον διασώσασθαι. that is, There is a certain Nation called the Jews, and they inhabit the great and well fenced Citie Jerusalem. This Citie they negligently yielded into the hands of Ptolomie, and would not take up arms for their own protection; chusing rather to become vassals to a stranger, then to defend themselves upon the Sabbath daie. These Reasons if they stood alone, had enough in them to make the King mistrust his Interpreters: and yet, if Antiquitie have not misinformed us, there will bee one Reason more, which itself alone ought to have prevailed, though all the rest had been wanting: For wee finde that the Translation was twice performed, and that the Seniors disagreed the first time. In this passage of Storie, I suppose, wee shall

shall tell the Reader som news ; Our Autor is one *Armius*, of whom wee know nothing more then his name, his words shall bee here set down, as wee finde them cited by an *Arabick* Commentator upon the Pentateuch, in his Preface to that Work.

קאָל אַר"מיוֹר צאָחב סַכְחב אַלומאַפּי סַנַר הַסַּעַר
עַשֶׂר מִן מַמְלַכַת בִּלְשׁ"וֹמִים אֵבָן בִּלְשׁוֹמִים אֶלְמֶלֶךְ אֶמֶר
לְהַגְמֵעַ מַעֲשֵׂאֵי בְנֵי אִסְרָאֵל וְלִישְׁדוֹא בֶן אִיּוֹרָה כְּחַב
אֶלֶת אֶלְתוֹרָאָה וְכַל וְאַחַד מִנְהוֹמֵי יִשְׁרָאֵל לֵה מֵא
וּמִסְחָה פִי מַעֲנִיתָּהּ פַּחַשְׁרוֹת אֶלְשָׁאִיחַ וְאַלְתוֹרָת אֶלֶשׁ
אֶלְשְׁדוּפָה צַחְבָּהוּם פֶּאֶמֶר אֵן כֹּל וְאַחַד מִיָּהוּם יִפְסַר
לֵה כְחָאֵב אֶלְחוֹ" פֶּאֶמֶר לֵף אֶלְחַפְסִיר פִּימָא נֶק לֹאֵא
אֶלְמַשְׁמַחַת פֶּאֶמֶר לִיגְעִלוֹת אֶלְמַשׁ" פִּי אֶלְחַבִּים וְאַלְקִיּוֹד

Arabi, Mss.
in 5. lib.
Moyssis lite-
ris Syriacis
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tis. In Bibliothe-
ca Bodleian.

Thus saith *Armius* the Chronologer. In the nineteenth year of the Reign of *Ptolomie* the son of *Ptolomie*, the King commanded that they should gather together the Seniors of the children of *Israël*, and that they should bring with them the

ولسلف للشايخ Book of the Law in their hands, and that each of them in severall should translate it accordingly, as it should bee revealed to his understanding. And the Seniors came and presented themselves together with their most divine Book of the Law. And the King's command was, that everie man should translate the whole Book. And it came to pass that the Seniors disagreed in their Interpretation : and the King commanded to put them in Prison, and in Chains, &c. Thus wee see that the King was led by good Reason to a suspicion of his Interpreters, and that therefore in all probability hee would take such a course for his Translation, as wee have already made report of, According to the Testimonie of the Antients.

But nothing ever lighted so heavie upon this matter of the *Cels* as the Autoritie of *S. Hierom*, which was the more likely to oppress it, by reason of his great learning and general repute ; becaus a Testimonie ; for the most part, is not measured by its own validitie, but the Autor's worth ; and wee do not usually observ what force it may have in it self, but from whence it came.

S. Hierom, when hee commeth to consider of the Trans-

lation of the *Seventie*, seemeth to deride the passage of the *Cels*, and forsaking the constant Tradition of his forefathers, in a verie neglectful manner, peremptorily setteth down upon his own trust, that the *Historie* of the *Cels* is vulgò sine Autore factata, but a Common Report bruited abroad under no man's Authoritie. And elswhere hee saith, That hee cannot devise who it should bee that first contrived these *seventie* Conclaves in the fictions of his brain. *Nescio quis primus Auctor* 70. *Cellulas Alexandriae mendacio suo extruxerit, quibus divisi eadem scriptitarent, &c.* His Reasons follow,

* Cum Aristaeus ejusdem Ptolemai & multo post tempore Josephus nihil tale retulerint, sed in uenica Basilica congregatos contulisse scribant, non prophetaisse, &c. Hiero. Praefat. in Pentat. Ep. 104. p. 341. Tom. 3.

* Because *Aristaeus*, and long after him *Josephus* can tell of no such thing, but the contrarie: and because also, that if it had been so, it could not bee accounted for a Translation, but a Prophecie. So *S. Hierom*.

But before wee receiv his Testimonie, it shall bee examined and compared; and leaving his Reasons to the last place, wee will first of all becomingly moderate the strong Opinion of his Name.

True it is, that *S. Hierom* in Learning and Knowledge could not bee inferior to anie of his time; and therefore beeing a great Scholar, hee might the easilier fall into that common infirmitie of those that know much, go about to raise his own Reputation by the ruine of another Man's. If the Father were thus inclin'd, hee could not bee without so much of a Critick, as would teach him to Censure; which things while wee do, our Ambition seeking for its own safetie, alwaies aimeth at those that are farthest off, and least able to help themselves. Therefore the Antients, and those that are dead, are more easily reprehended, then the latest and the living. It is not for mee to saie that the Reverend Father was guiltie in this: and yet if hee were not, why is it objected unto him by his Adversarie *Rufinus* in the second Book of his *Invectives*. *Quid ergo mirum est* (saith hee) *si me minimum, & nullius numeri hominem laceret, si Ambrosium secet, si Hilarium, si Lactantium, si Didymum reprehendat, &c.* and afterwards hee saith, that hee spared neque antiquos, neque novos scriptores, sed omnes omnino, nunc imperitiae, nunc ineptiae notat; neither the Antient nor the Modern Writers.

Pag. 181. Tom. 9.

Pag. 183. ibid.

ters.

ters but charged them all, and everie one of them with unskilfulness and follie; *ut erat in quod intenderat, vebemens*: So eager hee would bee for his own opinion, as learned *Vives* hath noted concerning him, in his observation upon the 42. Chap. of *Austin* 18. Book *De Civitate Dei*. But if this bee to bee suspected, as coming from his enemy; yet how shall hee bee there excused, where hee would not spare *Saint Paul* himself at a Criticism? for reading that place in the Epistle to the *Collossians*. *Quæ sunt rationem quidem habentia*, &c. hee writeth to * *Algasia*, that the Conjunction (*quidem*) Chap. 2. v. is there redundant; and that *S. Paul* had often don as much 23. as that came to, *propter imperitiam Artis Grammaticæ*, &c. Hee saith, that the great Doctor of the *Gentiles* did not understand his Grammar; as if the Spirit in Scripture would not look to the Syntax; or if not, as if hee that had disputed * Quæst. 10. p. 433. Tom. 3. among the Philosophers at *Athens*, had been so ignorant in his Accidence, as not to know how to place a Conjunction.

Hee that could saie of *S. Paul*, that hee was an ill grounded Scholar, 'twas no marvail that hee Censur'd *Lactantius*, *S. Ambrose*, *S. Hilarie* and *Didymus*; and yet if these also could not escape his reprehension, I should not willingly trust him with *Aristæas*; nor our Historie of the *Septuagint*.

But let the Father bee pardoned for being a Critick; and take *S. Hierom* in the best sens: let him bee a Man of a most mature and most moderate judgment, and one that could think as well of other Men as of himself; yet why are wee bound to believ *S. Hierom* rather then *Justin Martyr*, *Irenæus*, *Clemens of Alexandria*, *Cyril of Jerusalem*, and the rest? why one Man rather then so manie? why a late Autor, rather then those that went before him?

But let it bee supposed, that this learned Father could discern above all this, yet his Testimonie could not bee taken for this matter, becaus wee finde it guiltie of partialitie.

For wee are to bee advlsd that *S. Hierom*, having gotten a competent knowledg in the Hebrew tongue, by great industrie and conversation with the *Jews*, especially his constant Tutor *Barabbas*, undertook a new Translation of the Bible, according to the Original.

This though in it self a verie laudable and pious Enterprife, and pretended also to bee most necessarily don, becaul of divers and dangerous Corruptions wherewith the Greek Translation was found to bee incumbred, yet becaul it was preferred in an age which was strongly addicted to the Septuagint, it would not bee taken at the Fathers hands : Therefore all Men cri'd out upon S. Hierom, satisfying themselves with this, That the Greek Translation was delivered by the peculiar entercourf and inspiration of God, and therefore ought not to bee so desperately handled by a Man ; that the wisdom of the Church had thus long received it with an irresistibile devotion ; and why therefore should it now bee call'd in Question, or what hope could there bee of a better ; and therefore what need of another Translation ? This wee are sure of, becaul it may bee discovered by the Father's own Complaint against the Men of his Time. See the Prologue

Hiero. pro.

ad Trad.

Heb. in Gen.

p. 451. tom. 3

to his Hebrew Tradition upon *Genesis*. *Neque verò 70 Interpretum, ut invidi latrant, errores arguimus, nec nostrum laborem illorum reprehensionem putamus.* See also his Apologie against *Ruffinus*, Chap. 7. 8. And it verie well appeareth by the words of *Austin* in his Epistle to this *Hierom*, where hee declareth himself to bee verie much against his new Translation. See the 43. Chap. of his 18. Book *De Civitat. Dei*. *Quamvis non defueris temporibus nostris Presbyter Hieronymus, &c.* In his 8. Epistle hee goeth about to controll the Father by this Dilemma. Those things (saith hee) which were Translated by the Septuagint, *Aut obscura sunt aut manifestas; si obscura sunt, te quoque in eis falli potuisse non immerito creditur; si autem manifesta, superfluum est te voluisse explanare quod illos latere non potuit:* either they were easie or hard to bee understood ; if easie, to what purpose then should you explain that which they could not bee ignorant of; if they

August. Epi.

8. fol. 81.

Tom. 2.

were hard to bee understood what hopes can there bee that you should not bee deceived as well as they ? But the Father here disputeth *ex falso suppositio*, framing his Argument as if the Translation of the Septuagint had escaped till that time without the contraction of anie error or Corruption, which if it had been, S. Hierom confesseth himself to bee in all

Hiero. Pref.

in Paralipo.

1. Epist. 107

ad Chroma.

tium Episc.

pag. 343.

Tom. 1.

the

the fault in his Epistle to Chromatius, which is the Preface in Lib. Paralipom. Si Septuaginta Interpretum pura, & ut ab iis in Græcum versa est editio permaneret, superfluum me Chromati, Episcoporum Sanctissime atque doctissime, impelleres ut Hebræa volumina Latino sermone transferrem, quod enim semel aures hominum occupaverat & nascentis Ecclesiæ roboraverat fidem, justum erat etiam nostro silentio comprobari, &c.

Nevertheless, by this it is perceivable how unwilling S. Austin was, that there should be a new Translation and though afterwards upon better advice, hee was contented to see it, Ideo autem desidero interpretationem tuam de Septuaginta, &c. Epist. 19. fol. 18. A. ibid. yet hee would never yield to this, that it should be read in Churches, and hee giveth the reason, Propterea me nolle tuam ex Hebræo interpretationem in Ecclesiis legi, ne contra Septuaginta Autoritatem tanquam novum aliquid proferentes magno Scandalo perturbemus plebes Christi, quarum aures & Corda illam interpretationem audire consueverunt, quæ etiam ab Apostolis approbata est: lest it being taken as som new thing introduced against the Autoritie of the Septuagint, much scandal should be given to the people of God, whose hearts and ears have been all this while accustomed to that Translation as a thing approved by the verie Apostles themselves. And S. Austin speaketh this out of som experience; for hee had already told S. Hierom, in his 10. Epistle, of a certain Bishop who had given way that this new Latine Translation should be read in his Church, but with verie ill success; for when the people understood that S. Hierom in the Prophecie of Jonab, had put it down Hedera instead of that which antiently, according to the Greek, had been Cucurbitam, there was a great tumult raised among the Parishioners, insomuch that the Bishop was forced to ask Councel of the Jews, who notwithstanding that they had answered, that the Original word might bear either of those Construtions, yet the people would not be contented till the Bishop had blotted out Hedera, and set down Cucurbita, according to that which was before.

And certainly, the New Translation took so ill abroad that som one or other, to put by the Opinion of the Thing feigned

Quidam
frater noster
Episcopus
cum lætissimè
instituis-
set in Eccle-
sia cui præ-
erat Aug.
Hieronym.
Epist. 10. f. 10.
10. a. 1. Col.

Scribit fra- feigned an Epistle in the name of S. Hierom, where hee ma-
ter Eusebius keth the Father to confesse how ill hee had don in Transla-
se apud Afros ting the Original Scripture into Latine; seeing that in the
Episcopos Hebrew text there was no truth at all; hee also maketh him
&c. Apolog. to saie, that this was a thing don in his younger daies, and
advoc. Ruf. by the instigation of the Jews; and this Epistle was found
fin. lib. 2. p. among the African Bishops by Eusebius, by whose means it
248. Tom. 2. was conveyed to S. Hierom.

These things are acknowledged by S. Hierom himself in his Apologie against *Ruffinus*, where also hee saith, *Ergo ille qui Epistolam, sub nomine meo, penitentiae fixerat, quod male Hebraea volumina transtulisset, objicere dicitur me in Septuaginta condemnationem Scripturas sanctas interpretatum, ut siue falsa sunt, siue vera quae transtuli, in crimine maneam, dum aut in novo opere fatear me errasse, aut recens Editio veteris condemnatio fit.* This was the general voice against the new Translation, and S. Hierom liked it the worst, because it was taken up against him by his great adversarie *Ruffinus* in his second Inveective, *Septuaginta duorum virorum per cellulas interpretantium, unam & Consonam vocem dubitandum non est Spiritus Sancti inspiratione prolata, & majoris id debere esse autoritatis, quam id quod ab uno hoc, sibi Barrabba aspirante, translatum est; Tis no doubt (saith hee) but that one concurring voice of the seventie Seniors in their Cels, was uttered by divine inspiration, and therefore I hope is to bee preferred before the Translation of one man, who had no other instruction but from his Tutor Barrabbas.*

The new Translation succeeding so ill, S. Hierom had this to do, to give satisfaction to the men of his time, and by all means to bee quit with his Antagonist.

Considering therefore that the complaint of all men was unadvisedly grounded upon too great an estimation of the Septuagint, which everie Man urged to himself from the miraculous manner of the Interpretation, the Father conceived that this prevailing opinion might receive some abatement by a comely and well tempered disparagement of that wonder; therefore hee gives out in one place, that this great sound of the *Cels* was but a rumor of the Ordinarie people: and

not

Ruffin. in
Hierom. pag.
181. Col. 1.
Tom. 9.

not contented to saie so, elswhere hee is bold to call it a fable; hoping by this, that if hee could but take off the people from their opinion of the *Cels*, hee might gain upon them for his own Translation.

The purpose of S. *Hierom* in this, though wee grant it to bee good, yet wee cannot think but the Project was bad: and therefore the Father herein is altogether forsaken by his great friend S. *Austin*; who on the other side laboreth so much the more to set up the old Reputation of the Septuagint, which hee hath not spared to do in the most prevailing waies, though hee lived at the same time with S. *Hierom*, and was well acquainted with his Tenets, and loved anie opinion the better for beeing his. *Austin* therefore in his 8 Epistle to S. *Hierom* speaking of the Septuagint, thus hee professeth, *De quorum vel consilii, vel spiritus majori concordia, quam si unus homo esset, non audeo in aliquam partem certam ferre sententiam, nisi quod eis præminentem Auctoritatem in hoc munere sine Controversia tribuendam existimo, &c.*

In his Commentarie upon the 87 Psalm, hee saith, their Autoritie is such, *ut non immerito propter mirabilem consensum, divino Spiritu interpretati esse credantur, &c.* And whereas S. *Hierom* had put off this passage of the *Cels* with a *Nescio quo Autore*, as if the Autors of it had been ashamed to shew themselves, *Austin* is not afraid to saie, that those which reported this were *multi, & non indigni fide*; manie, and worthie to bee believed: And if it bee so (saith hee) that the Translation was made by several Men, in several *Cels*, and yet no man discorded either in sense or words; *Quis huic auctoritati* (where hee directly aimeth at S. *Hierom*) *conferre aliquid, nedum præferre audeat?* who is hee that shall dare, I will not saie to prefer anie thing above, but to confer anie thing unto the Autoritie of this Translation.

And becaus S. *Hierom* hop'd it might follow as an absurditie, that if the work had been performed in the same manner by several Men, and in several Places; it was to bee thought not a Translation, but a Prophecie; S. *Austin* believeth it to bee a verie good Consequence, and affirmeth that it was therefore said to bee don Prophetically, becaus

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they

concorded so wonderfully. *Qui Autoritate prophetica ex ipsa mirabili Consensione perhibentur. Quest. super Josue Lib. 6.*

And forasmuch as S. Hierom had taken notice of divers differences between the Hebrew Text, and the Greek Translation, S. Austin saith, that there is no reason why wee should think otherwise of these, then wee do of that harmonious discord which is found to bee among the four Evangelists; for as there the same Spirit guided each Man's Pen to mean, and yet not write the same; so here the same inspiration, which had formerly instructed the Original Writers, did now also direct the Translators to set down the verie inuenient in same things, but in a different waie.

Manifestum est autem Interpretationem illam quæ dicitur Septuaginta, in nonnullis se aliter habere, quam inueniunt in Hebræo, qui eam linguam noruerunt, & qui Interpretati sunt singuli eosdem libros; hujus item distantia causa si queratur, cur tanta Autoritas Interpretationis Lxx multis in locis distet ab ea veritate quæ in Hebræis Codicibus inuenitur nihil occurrere probabilius existimo quam illos Lxx, eo spiritui interpretatos, quo & illa quæ interpretabantur dicta fuerunt, quod ex ipsa eorum mirabili consensione firmatum est, &c. Ergo & ipsi nonnulla in eloquio narrando, & ab eadem voluntate Dei, cuius illa dicta erat, et cui verba seruire debebant, non recedendo; nihil aliud demonstrare voluerunt, quam hoc ipsum, quod nunc in Evangelistarum 4. concordiam quandam diuersitate miramur. August. de Consens. Evangelist. Lib. 2. C. 66. fol. 105. Tom. 4.

Therefore in whatsoever the Auctoritie of S. Hierom could prevail against our Storie, it may bee overborn by that which hath been said, most of all by the ponderous Testimonie of S. Augustine.

Wee com now to Consider of his Reasons; the later whereof bearing no notable force in it self, may bee passed by, but the former standeth thus.

That there could bee no such miraculous Circumstance in the Translation, as this passage of the *Cels*, becaus then *Aristeas*, who undertook a particular Narration of this whole Matter, would not have omitted this, if hee had known it; and hee could not chuse but know it, if it had been don, for hee lived at the same time, and the Reason prevaileth yet further, becaus *Josephus*, relating this Historie out of *Aristeas*, maketh no mention of anie such Matter.

This Reason I was alwaies affraid off: for besides that it is the stronger for beeing given by S. Hierom, it hath also such

such a proper validitie in it self, that if wee should not fairly decline it, it would injure the probabilitie of all.

But the inconvenience that may arise by this Reason wee sufficiently avoid, if these three things can bee brought to pass. 1. That the Historie of the Septuagint which now goeth abroad under the name of *Aristeas*, is not the intire work of that *Aristeas*, who lived in the daies of *Ptolemie*. 2. That the true *Aristeas* had this passage of the *Cels*. 3. That *Iosephus* left it out, and the Reasons why.

For the first, which concerneth *Aristeas*, That hee is to bee taken for a spurious Autor, wee are already prevented by the learned *Vives à Castro*, *Scaliger*, *Vossius*, and others, who have all set down their judgments against this Autor. and those that have spoken most moderately, have said (that which is the verie truth indeed) That the Compiler of this work was much later then the daies of the Translation, and that the Storie as now it is, was gathered together out of *Iosephus*, *Eusebius*, *Epiphanius*, and som others, which are not now at all, or not yet extant.

But becaus the Credit of anie Autor, especially those that are Antient ought not to bee disparaged upon a slight or frivolous ground, the Causses shall bee set down which have necessarily moved hereunto.

The principal Reason rendred by *Vives* and the rest, is, For that som things are cited by the fathers out of *Aristeas*, which are not to bee found in the Storie as now it stand's: Instance is made in *Epiphanius* concerning the *Cels*, and in the Letters which pass'd between *Ptolemie* and *Eleazar* the Priest, which are not delivered by the Fathers, as they lie in the Storie; but have a manifest varietie, and such as cannot easily bee reconciled. This Reason is good, and maketh much against the Compiler, who would bee called by the Name of *Aristeas*. But somthing shall bee added out of our own Observation.

The Autor of the Present Historie saith, that *Demetrius* going along with the Seniors to the Isle *Pharos*, went over το Ἰσθμὸν τῆς αἰτίας ἀνάγκης τῆς θαλάσσης καὶ τοῦ γέφυρας, the *Heptastadium* and the Bridg, &c. But this passage is manifest-

ly taken out of *Josephus*, who though hee undertake to set down the Storie according to *Aristeas*, yet hee doth not follow him κατὰ πρός ας, through the whole file of his Narration; but oft-times, and especially where hee would bee brief, hee taketh his own waies of expression; Therefore when hee cometh to tell how the Seniors were conducted by *Demetrius* from the Citie to the Isle, hee delivereth it under the Circumstances of his own time, as if they had passed over the *Heptastadium* and the Bridg, becaus that indeed was the waie in his daies, and as hee thought in the daies of *Aristeas*.

But if our information bee rightly given, wee shall finde this to bee a notorious *Anachronism*: for at the daies of the Translation *Pharos* was an Isle, and therefore they could not pass over thither by Land.

Homer telleth that in old time this Isle *Pharos* laie a whole daie and a nights sail from *Alexandria*.

Τόσον ἀνδρῶν ὅσων τε πανηγυρίῃ γλαφυρὴ νῆς

*Ηύσαν ἔτα.

Enstath. πα-
ρεκ. eis ὁ-
δου p. 1500
Edi. Rom.
1550.

And the Archbishop of *Thessalonica* saith upon this place, that this was so κατὰ τὸν Ἡρώκην χόρτος, ἔτα ἀπογαυῶνται τῇ βασι το Νείλῳ, &c. in the daies of the Antient Heroës, but since that time it hath been turned into earth by the River Nile. Such a propertie indeed the River hath, becaus it continually draweth much mud; as is observed by *Aristotle*, *Eratosthenes*, and manie others, but that it should do it in this proportion, it is altogether incredible.

For by the Judgement of the best and most skilful Mariners, A ship under sail having winde and tide, may ride as far in the space of one hour as shall answer 8000 paces upon the land, which multiplied into 24. make up 192000. Therefore the distance between the Citie and the Isle must have been 192 Miles: and so much earth must have been gathered together by the Attractions of Nile since the time of the Trojan wars. But concerning this, *Aristides* said well in his description of Egypt, ἵσται δὲ φάσκει ἐν τοῖς ἱστοῖσι Ὀμηροῦ διαφφῆδ' ὅτι ἡμετέριστον πλεον ἀπὸ χερσὶ Ἀλεξάνδρου. *Homer*, saith hee, indeed writeth, that *Pharos* is as far from *Alexandria* as one can

go by sea in a daie and a right. But saith *Aristides*, ἔγω γὰρ οὐκ οἶδα, *I know not how I should believ him.*

But while *Pharos* was an Isle, the true distance between it and the Citie, as it hath been usually and experimentally accounted, was about seven Furlongs; ἑπτά σταδία, or nearer upon a Mile: This space was in after times wrought into an Iltmus by the bold industrie and expences of *Cleopatra*, which from the measure of the distance was called *Heptastadium*.

This is most confidently reported by *Amnianus Marcellinus* in *Julian. lib. 22. p. 285.* Hæc eadem Regina, *Heptastadium*, sicut vix credendâ celeritate, itâ magnitudine mirâ construxit, ob Causam notam & necessariam. Insula *Pharos*, &c. à civitatis litore mille passibus disparata, *Rhodi*orum erat obnoxia végétali, quod cum inde quidam nimium quantum petiuri venissent; famina callida semper in fraudes, sollennium specie feriarum, iisdem publicanis secum ad suburbana perductis, opus jusserat irrequietis laboribus consummari, & septem diebus totidem Stadia, molibus jactis in Mare, solo propinqui terræ sunt vindicæ. Quò cum vehiculo ingressa, errare ait *Rhodos*, Insularum, non Continentis portorium flagitantes, &c. that is, The same *Cleopatra* raised the *Heptastadium*, not more wonderful for its magnitude, then for the expedition of the business; and shee did it for a reason verie necessarie and well enough known. The Isle *Pharos*, which was about a Mile distant from the Citie, paid Tribute to the *Rhodians*; which beeing by them too intolerably exacted, the Politick Princes, alwaies exquisitely able to deceiv, upon a time withdraw's the Publicans into the Suburbs, as if there had been som great Holidiaie to bee kept. In the mean time shee had set men a work to cast mightie heaps into the Sea; which beeing followed with indefatigable pains, seven furlongs of Sea were made into Earth within the space of seven daies; and the Citie continued with the Isle. This don, the Queen rode over in her Chariot, and told the Publicans, that they were much deceived to com and require Impost for the Isle, for that was now becom a Continent, &c. Whereas the Historian saith, the Isle was tributarie to the *Rhodians*. The Reader must not

bee ignorant, that these people, by reason of their great experience in Navigation, were for a long time Lords over all the Seas, and in all Marine matters prescribed rules to other Nations: insomuch, that the Imperial Law in all Titles which concern the Sea, still goeth according to the Law of the *Rhodes*: unless it bee where it is otherwise required by the unalterable customs of particular places. So saith *Docimius* in the Law, Τὰ ναυικά πάντα, καὶ ὅσα καὶ θαλάσσης κερ-
 ρεῖ, 'Ροδίῳ τέμνον' νόμος, καὶ κατὰ τοὺς 'Ροδίων δικάζον' νόμος,
 ὅτας μὴ ἄλλο νόμος ἐναυαρχοῖ τοῖς καὶ 'Ροδίων νόμοις ἐνε-
 σκεται, &c.

*Jus Græco
 Rom. in Le.
 Naut. p. 278*

And therefore it is, that when *Eudemon* of *Nicomedia* made complaint to *Antoninus*, that in a wrack upon the coast of *Italie*, hee had been rob'd by the Publicans that inhabited the *Cyclades*, the Emperor returned this answer, Ἐγὼ δὲ
 ὅψω τὸ νόστος κτεροῦ, ὃ καὶ νόμος τῆς θαλάσσης τοῦ νόμου καὶ 'Ροδί-
 ων κτεροῦ. that is, I indeed am Lord of the Land, but as for
 the Sea, it must bee judged by the Law of the *Rhodes*: Title 2.
 of the *Digest. cap. 9.* This by the waie, but by that of *Am-
 mianus Marcellinus* wee are certainly informed concerning
 the time, when *Pharos* first began to bee a Peninsula.

*Digest. De
 Leg. Rhod. de
 test. Αἰσίου*

Therefore if *Aristeas* make mention, of the *Hepiastadium*, hee ought to live either in, or after the daies of *Cleopatra*; but the true *Aristeas* was dead long before.

But *Benjamin bay-Jona* is against us: for hee reckoneth the making of this Isthmus among the acts of *Alexander* the great
 וְשֵׁם בְּנֵה מִסָּ לָהּ עַל הַנָּהָר שֶׁל אֱלֵנָס "דְּרִינָה" וְהָיָה
 הָיָה בְּתוֹךְ הַיָּם that is, And there (Alexander) raised
 up a Bank at the Haven of Alexandria, the space of one whole
 mile within the Sea. But this cannot bee: for then it shall
 never bee pardon'd his Historians, *Plutarch*, *Q. Curtius*, and
 especially *Arrian*, who was testis oculatus, if striving, in some
 things, to make him greater then hee could bee, they should
 neglect in other things to make him so great at hee was. All
 that ever yet undertook the mention of this Mightie Prince,
 have not spared to saie as much as could bee believed, and
 do wee think they would leav out that which ought to
 bee? 'Twas enough for the renown of *Alexander* which
 other

*מסעות-
 של בני-
 פ. 121.*

other Autors have said, concerning his *Non ultra* in the East: and yet the Arabick Geographer ascribeth also unto him the Pillars of *Hercules* in the West: and saith moreover, that by the help of his Mathematicians, hee digged up an Isthmus, and joined two seas together: See this Autor in his first Part of his 4. Clime. *Parte ja Climax. 4.*

That which is already recorded of this Mightie Conqueror, by Historians more commonly known, is as great a burden as fame can bear, and yet I have seen two Greek unpublish'd Autors in the *Baroccian Archives*, that have gone beyond all that is yet extant, as if they would set down not how much *Alexander* could do, but how much 'twas possible for the Reader to believ; for so they have scrued up his Acts to a most prodigious and incredible hight, that nothing more can bee expected from the *Historia Lombardica*, or the most impudent *Legend*: and yet I finde nothing at all said of this *Agger*. *Archiva B. ra. B. blath. Bod.*

Justin hath said much for *Alexander* out of *Trogus Pompey*, and much is set down by *Diodorus*; to saie nothing of *Zeno Demetrius*, printed at *Venice* in vulgar Greek; and a French Autor not extant, both which have written the life of *Alexander*, and that they might lie by Autoritie, they have don it in vers: and yet none of all these ever durst to saie, that this was anie of his Acts, to join *Pharos* to *Alexandria*: nay *Plutarch* in the life of this *Alexander* saith, that *Pharos* was an Isle in those daies, and verie well intimateth, that the Isthmus was congested in after times. Therefore if this would not bee remembred, neither by those who knew all that *Alexander* did, nor yet by others who durst to write more then they knew: *Bar-Jonah* is not to bee regarded in this matter.

But *Joseph Scaliger* troubleth us further, for hee saith, that this Isthmus was raised per Superiores *Ptolemæos*, by the former *Ptolemies*: and his Autoritie for this is out of *Julius Cesar*, in the third book of his Commentaries *De Bello Civili*, towards the later end of that Book, there *Cesar* saith thus.

Hæc insula objecta Alexandria portum efficit: sed à superioribus regionibus in longitudinem passuum 900. in mare jactis
mo-

molibus, angusto itinere & ponte cum oppido conjungitur.

At the first reading of these words, I marvelled how Scaliger could pick out the thing which is pretended, seeing that here is no intimation to that purpose; but upon a further inquirie, I found in the Critical Notes upon this Place, that Brodeus would have it read, *A superioribus Regibus*, and out of this *varia lectio*, Scaliger got his *Superiores Ptolemæos*.

Suppose wee then that the true waie of reading should bee according to Brodeus, yet how will Cesar bee trusted for this, in whose judgment wee all know that the Pailing up of an Isthmus would bee too great a work for a woman; in comparison whereof Cesar's Ditches and Trenches could bear no reputation? Therefore it concern'd the Dictator to darken the glorie of Cleopatra, for fear that should eclips his own: therefore the exploit is obscurely suggested in terms of generalitie and ambiguitie, that it was done *A superioribus Regibus*, which whether it bee to bee understood of Ptolemie Lagus, and Philadelph, or of those which succeeded, who can tell us; and if it bee not, it maketh nothing against us. But why are wee bound to read *Regibus*, seeing that in the most antient and the correctest Copies, wee finde it constantly written, *A superioribus Regionibus*? and so it is to bee referred to *in longitudinem passuum 900. à sup. Region. &c.* or otherwise it may follow the force of the Conjunction (*sed*) which leadeth to another waie of Interpretation; and either of these waies, seemeth fully to satisfie the Autor's meaning, and affordeth a Construction proper to the Place. So wee see, that these words of Cesar are not of force enough to overthrow the Testimonie of Ammianus Marcellinus: therefore it holdeth still that Pharos remained an Isle till the daies of Cleopatra; and wee are sure that Aristæas was dead long before: therefore for him to make mention of the Heptastadium is an inexcusable Anachronism: and there needeth nothing more to prove the first thing which was required, That the Autor of the present Historie of the Seventie, cannot bee that Aristæas who was to live in the daies of Ptolemie. Now wee are to prove that the true Aristæas had this passage of the Cels. And this will bee easie

to

to do, becaus Gedaliah in his *Shalshelet Hakabbala* (professing to set down this Historie of the *Seventie Interpreters*, briefly out of *Aristeas*) toward the later end of his Abstract useth these words, וּבְכָל יוֹם שָׂאֵל מֵהֶם פֶּתְרוֹ חִירוֹת, וּמִשְׁלֵי (רִנְחוּב בְּאֹרֶךְ בִּסְפָרוֹ) וְכֵלֶם חֲשִׁיבוּ כִּרְאוֹי וּמִרְצֹן חֲזָלָן אֲשֶׁר חֲסָה מֵאִי מִחֲסִימָם that is, And everie daie the King asked them the Interpretation of som hard sayings, and dark sentences (which may bee seen at large in this * Book) And they still gave him such an Answer as was to the purpose, and well-pleasing in his sight; insomuch that the King marvelled greatly, &c. After this (saith hee) they were conducted to a certain Island נְבִיטָא יַמִּימָא about a mile distant from Alexandria, אַחֲרֵי מָהֶם חֲדָא and to each of them was appointed a several Conclave., &c.

R. Gedaleh
in Shalshelet
fol. 23. &
24.

* Of Ari-
steas hee
meaneth.

Wee cannot imagine the Autor to bee so notoriously impudent as to have cited this out of *Aristeas*, if it had not been there.

Therefore now if wee give the reason, why *Josephus* should leav it out, wee have brought that to pass, which was required to bee don.

Josephus having had good experience of the Heathen, not onely by his conversation with their Books, but also with themselves, made observation of that, whereof hee himself afterward found caus to complain: that as they made little account of the Nation of the *Jews*, and their Religion; so they slighted their Antiquities, and misbelieved anie thing that could bee said or written for their Renown. *Josephus* beeing well aware of this, and desirous by all means that his work might finde Acceptation with the *Gentiles*, took diligent heed to make the disposition of his Historie of such a temper, as that nothing should bee proposed so incredible, as not to bear som congruitie with such things, which had been known to bee before, and were like to bee hereafter.

Therefore when hee cometh to the miraculous passages of Holie Writ, hee useth a fair waie of Dissimulation, still moderating the wonder of a work, that hee may bring it down to the Heathens Faith, and make it fit for ordinarie belief.

F

The

The Reader shall willingly believ this, after experience made in an Instance or two.

When *Josephus* cometh to tell of *Israëls* departure out of *Egypt*, and how they passed through the mid't of the Sea upon drie land; hee relateth the *Storie bonâ fide*, but withall superaddeth thereunto a most unwarrantable Extenuation. His fear was, lest the Gentiles would think much to believ, that the unrulie waves of the Sea should not onely staie, but also give back at the shaking of a Rod, and the voice of a Man. And this would bee the rather doubted of by the Heathen, becaus notice had been alreadie given unto them by *Ariapan*, that howsoever the *Heliepolines* in *Egypt* reported concerning this matter, not much otherwise then *Moses* himself had don; yet the Tradition of the *Memphites* was, *ἔμπειρον οὐκ ἔστι τὸν Μωϋσιν τῆς χώρας, τῷ ἑμπαλῶν πηρέετα, διὰ ἑκείνης τῆς θαλάσσης τὸ πλῆθος περιεῖδσαι*, that is, That *Moses* beeing well acquainted with the conditions of the Place, observed the Reflux of the waters, and so brought over his Troops by drie Land.

Therefore *Josephus*, that hee might make this easie to bee believed, maketh it equal to that which no bodie doubted of; perswading the Reader, that this was all one with that passage of *Alexander the Great* and his Companie, through the *Pamphilian* Sea.

Ἀρχαίολογ. Λογ. β. κειφ. 2. *Θαυμάσιον ὃ μνησθεὶς τὸ λόγον τὸ παράδοξον, εἰ ἀρχαίοις ἀνθρώποις, καὶ πονηρίας ἀπέχεσθαι, εὐρέθη σωτηρίας ὁδὸς καὶ διὰ θαλάσσης, ἥτις κατὰ βέλυσιν θεῶν, ἥτις κατ' αὐτόμαλον ἔπολε καὶ περὶ τὸν Ἀλέξανδρον τὸν βασιλέα τῆς Μακεδονίας, καὶ πρὸς τὸν γενομένον, ἀπεχώρησε τὸ Παμφύλιον πέραν, καὶ ὁδὸν ἀλλοῦ ἐκ ἔχουσι παρέρχεται τῷ δι' αὐτὴν καταλύσαι τῷ Περσῶν ἡγεμονίαν, τὴν δὲ θεῶν ἀρίστην, &c.*

Whether (saith hee) the thing were don by the Councel of God, or that the Sea should do it of its own accord, no man ought so to wonder, as if it were a thing unheard of, that the Sea it self should make waie for the men of those old and innocent times, when as but the other daie, as it were, the *Pamphilian* Ocean gave waie to great *Alexander King* of *Macedon*, and his followers: and when they had no other road to pass by, the waves them-

themselves mark'd them out a path, rather then anie thing should hinder the design which God had purposed them unto; and that was to put a period to the Kingdom of Persia.

But let us see how these two Matters differ in their Moments, and how unlike the passing of *Alexander* is to that of *Israel*.

Strabo can tell us the truth.

Πρὶ φασηλίδᾳ δ' ἔστι τὰ χτ' ὁρᾶσθαι τὸν ποταμὸν, δι' ὃν Ἀλέξανδρος παρήγαγε τὴν στρατίαν, ἔστι δ' ὅριος Κλίμαξ καλούμενον, ὅπου δ' 14.p.666. τὸ Πάμφυλιον πελάγῳ συνωλεῖται πέραθεν ὅπου τὸ ἀργιολῶν 667. ταῖς μὲν νημέσις γυμνασίου, ὥστε ἔτι βασιμὸν τοῖς ὁδοῦσι, πλημύρῃ δ' ἢ τῶν πηγῶν ὑποδύει κματὶν καλυπτομένη ἐπὶ τὸ σολύ: ἢ μὲν ἔνδρα τῶν ὁδῶν ὑπερβασις, πέραθεν ἔτι καὶ περὶ ἀνέμου δὲ, τὸ δ' ἀργιολῶν ἔστι τὰς ἐσθίας. ὁ δ' Ἀλέξανδρος εἰς χιμῆριον ἐμπεισάντων καὶ τὸ πλοῖον ὁρᾶσθαι τὴν τύχη, πρὶν ἀνέιτα τὸ κύμα ἄρῃσι, καὶ ὅλην τὴν ἡμέραν ἐν ὕδασι θύεσθαι τὴν πορείαν σωμένη, μέχρι ὁμαλῆ βασιμῶν: that is, *About Phaselis there is a streight of the Sea, where Alexander passed over with his companie, for the hill Climax. lying upon the Pamphylian Seas, leaveth a narrow Passage upon the Shore, which at a low ebb is so drie, that it may bee pass'd over on foot; but at the flowing of the waters, it useth to bee covered all over with the waves. Now because the waie of the Mountain is round about and precipitate, travellers, for the most part, take this waie by the shore, if the Sea bee calm; and it was Alexander's hap to com that waie in the winter Season, who committing most of his acts to fortune, set forward before the waters were gon off, so that hee and his followers were fain to wade all daie long in the Sea up to the middle, &c.*

The Reader may here see whither *Josephus* have not destroyed the Miracle by lessening it, and made it cease to be a wonder, while hee strive's to make it fit to be believed.

The same Autor, when hee should tell us how the Sun stood still in *Gibeon*, and the Moon in the vallie of *Ajalon* hee talketh of a great Thunder and Lightning, and of strange Hail, which is something more too, then what the Scripture saith: but to the purpose nothing is said, save onely, that the daie was longer then it used to be,

ἔτι γὰρ ἡμέραν αὐξηθῆναι πλείον Θεοῦ. Ἀρχαιολογ. Αἰγ. α.
Κεφ. α. pag. 123.

For the daies to lengthen was an ordinarie thing, to those who lived between the Tropick of Cancer, and the Arctick Circle; and for the same daie to bee longer then ever it had been, would not bee so incredible to the Heathen, becauf they had already heard, of one night as big as three; for such a thing as this had happened, when Jupiter begat Hercules of Alcmena, and this was told them; long before the time of Josephus, by their divine Orpheus in his Argo-nauticks.

— — — — —
ἔτι τριῶν μὲν ἡμέρων σήμερον ἀγῶν
ἦλθεν, δολικὴ δ' ἡμερία πάλιν ὄρεται.

When Hercules was born (saith hee)

Three daies the Sun leaving his wonted Light,
Laie bid, and made of three, but one long Night.

Again, Josephus when hee is to set down how the King Nabuchodonosor was changed into a Beast, hee scarcely obtine-eth of himself at first, to call it anie thing but a Dream; and afterwards, when hee speaketh of it as of a thing don, hee saith no more but this, That the King liv'd seven years κατ' ἑσμίας, *privately*; as if to dine and sup alone, had been to eat
Dan. 4. 25. *grass like Oxen*, and to bee from the societie of Men, had been all one with beeing turned into the condition of a Beast; not that wee believ that the King of Babel was transformed into a Brute, though the literal sense of the Text seem to lead us on to such a Metamorphosis; but that, to bear the minde of a Beast under the shape of a Man, was more then to keep ones Chamber; and to depart from ones own self argued somewhat else then κατ' ἑσμίας ἦν, *To bee private*. And yet Josephus saie's no more, nay, hee craves pardon for this, as if it had been too much to saie that such a thing could bee don in a Dream. Ἐκάλειον δὲ μοι μνηστὴς ἔστω
ἄρχαιολογ. Αἰγ. α. Κεφ. α. pag. 123.
1a. lib. 10. for I have set these things down as I found them in antient writings:
cap. 11. pag. 311. & 312. shewing hereby that his care was, not so much that things might appear don in themselves, as that they were truly related by him.

If it bee said that the Retrocession of the Sun and shadow in the Diall of *Abaz*, was as great a wonder as anie; and yet that it was fully and faithfully reported by *Josephus*, the Reader shall have this satisfaction, That however the moment of this Miracle consisted in the Retrocession of the Sun it self, yet the most visible part thereof, and that which would bee most of all observed was the Retrogradation of the shadow, which obtained so far above that which was the cause of it, that in the Book of the *Kings*, the whole Miracle is reported with no other fame then this, of the shadows going back, without anie mention of the Sun at all. Now the Historians hope was, that if the more obvious part of the Miracle concerning the shadow could bee perswaded, then that must necessarily follow; And *Josephus* might know that there was no cause why the Heathen should misbelieve the Retrocession of the shadow, because their Mathematicians could tell them that such a thing as this might bee done by Nature. For.

Let a Plane bee set equidistant to the Horizon of a Right Sphear in anie part of the Earth, between the Equator and the Tropicks; the point of whose Verticitie let it bee less elevated then the Parallel of the Sun's Declination, and let the Plane bee Sciaterically prepar'd, and it shall bee necessarie for the shadow of the Sun to go back, according to the Rules of that Art. &c.

Now becauf the Sun beeing in anie great Circle of the Sphear, the Shadow of anie Style erected upon a Plane, at right Angles, is neceffarily projected upon the Common Section of the Plane of the Circle and the Style.

Therefore the Sun beeing in the Vertical Circle $FRIS$, and in the point of his rifing F , the shadow of a Style perpendicularly erected upon the Horizon of fuch a Place, whofe Semith Point fhall bee in I , cannot recede from the Plane of that Vertical $FRIS$; but fhall cut the Western Semicircle of the Horizon in S at the fame place, where the Parallel TS oppofite to the Parallel of the Sun, cutteth the Horizon; fo that the diftance of the Shadow in the Horizon from the Meridian Southward fhall bee the Arch AS . Again the Sun beeing elevated above the Horizon and plac'd in O , commeth to the Vertical $NOPIQ$, and then the Shadow of the faid Style fhall cut the Horizon in Q , and the diftance from the Meridian will bee the Arch AQ , greater then AS . But when the Sun fhall com to L , the Point of Contingencie, and fo bee in the Vertical $KLIM$, then the shadow of the Style fhall cut the Horizon in M , and the diftance of the Shadow from the Meridian will bee the Arch AM , greater then AQ , and the greateft which the Shadow can have that daie.

Therefore from the time of the Sun's beeing in F , the point of his rifing till hee came to L the point of Contingencie, the Shadow of the Style went ftill forward from S by Q to M .

Afterwards the Sun moving from L to P fhall bee again in the Vertical $NOPIQ$, and the Shadow of the Style fhall again cut the Horizon in Q ; and the diftance of the Shadow from the Meridian fhall again bee the Arch AQ , as before when the Sun was in the point O . Therefore the Shadow is gon back in the Horizon, from the Point M to Q nearer to the Meridian. Again, the Sun moving from P to R , fhall bee again in the Vertical $FRIS$; and the Shadow of the Style fhall cut the Horizon in S , and the diftance thereof from the Meridian fhall bee the Arch AS , as before when the Sun was in F , the point of his rifing.

Therefore

Therefore the Shadow is gon back also from M by Q to S. Therefore in anie part of the Torrid Zone, where the Elevation of the Pole is less then the Declination of the Sun, the Shadow of a Style perpendicularly erected upon a Plane, may have a natural visible Retrocession, which was required to bee don.

But *Peter Novius*, however hee acknowledgeth that the Retrogradation of the Shadow is according to nature in the Case proposed, yet in the Matter of *Hezekiah*, hee understandeth it to bee miraculous; and hee maketh the Miracle to consist in this, That it was not don as the Proposition requireth, within, but without the Tropicks, between that of Cancer and the Arctick Circle, for in such a position of Sphear, the Dial of *Abaz* was plac'd.

But learned *Clavius* (whose waie of demonstration wee follow) maketh it plainly to appear, that the same thing may bee don as well in the one Place as the other: And it must needs bee so; for in our own Elevation, here at *Oxford*, (which lieth in the same Position of Sphear, though not under the same Latitude with theirs at *Jerusalem*) a Plane may bee fitted for such a Polar Altitude as shall bee less then twentie three degrees and an half, and then it will have the same site in respect of the Sun, as if it were plac'd between the Tropicks, and so the Retrocession of the Shadow must bee as natural as before.

Therefore it must bee said against *Peter Novius* that the Miracle was not in the going back of the Shadow onely; but the Sun: for so it is set down by *Isaiah* the Prophet.

And whereas it was set down in the begining that the most visible part of the Miracle was the Retrocession of the Shadow: that shall here bee proved, becaus to the strength of our Observation it is required that this should bee.

The most received opinion concerning the Degree in the Dial of *Abaz* is, That they should bee meant of Hours: so indeed the *Targum* rendreth *שׁוּ* and at the first view it seemeth most reasonable, According to this, the Sun went backwards ten hours, therefore hee had gon forwards 150 Degrees of the Equinoctial line, (for hee is to go everie hour

hour fifteen) therefore also hee had yet to go thirtie degrees, which is the complement of 180. the Semicircle of the daie.

The time then of the Miracle was within two hours of night, and the Retrocession of the Sun it self was as visible as that of the Shadow: for hee had gon back above three parts of the Hemispher.

But this could not bee. For the Prophet ask'd the King whether hee would have the Sun go ten degrees forward, or ten degrees backward: but if degrees bee taken for hours would hee ask him whether hee would have the Sun go 10. hours forward, when there was but two to go? For the Sun was then Occidental, 60 degrees past the Meridian, and within two hours was to leav that Horizon: So that if the King had required, that the Shadow should have gon 10. degrees forward, the Prophet must have gon back from his word; for that which was promised was more then could bee don.

Therefore it seemeth that the degrees in the Dial of *Abaz* are to bee understood of those in Heaven, where they are most properly and primarily so called. Therefore the Sun together with the whole frame of the superior world, went so far backward in the diurnal Motion, as made up the space of ten degrees in the Equinoctial Line, which answered to two third parts of an hour in the Dial of *Abaz*:

Therefore the Retrocession of the Shadow was much more visible, then that of the Sun: For wee all know that the space which the Sun goeth in half an hours time and a little more, is better noted in the Dial, then in the Heavens: For, by reason of the great distance of the Sun's Excentrick from the surface of the Earth, the Angle of vision is so Acute, that it cannot transfer a perceivable species of so rapt a motion. And as it cannot bee perceiv'd in the going, so neither would it easily bee observed when it was gon; for an Arch of 10. degrees in so vast an Orb as that of the Sun, would never bee distinguish'd by those that stand here below, unless it were Geometrically observed by a Quadrant or Astrolabe: the knowledg and practice where-

of, I think was not so common in the Kingdom of Israël. Therefore though the main condition of this Miracle was, that the Sun it self should go back, yet that which was most apparent, was the Retrocession of the shadow: And becau^t *Josephus* knew that this would bee accepted among the Gentiles, as a matter not without Nature's compass, hee ventured, upon this encouragement, to set down the whole wonder. For it was not his desire purposely to smother anie thing that was Miraculous, but onely so to qualifie the Paradoxall part of things, that they might pass among the Heathen without scorn and derision: Therefore in all places where there could bee anie pretens^t, hee useth no dissimulation. So in the Historie of *Balaam*, hee durst to saie, that a dumb Ass forbid the madness of the Prophet: 'Twas strange indeed that an Ass should speak; but why not an Ass as well as an Ox? which had often hap'ned in the Roman State; and once above all the rest *Livie* reporteth, that to the great terror of the Consul *Domitius*, an Ox uttered these words, *Roma cave tibi*.

Livius lib.
35.

And thus *Josephus* would have been content to do the rest, if there could have been the like reason; but beeing desirous to train up the Heathen by Probabilities to a good conceit of his Nation, and those things which were written of them; hee must not laie too great a task upon their belief, and therefore still when his Historie lead's him to the Narration of a strange thing, hee alwaies temper's the discours with a convenient mixture of Possibilities; and howsoever it somtimes endanger's the main Matter, yet wee shall seldom finde him reporting a wonder sincerely; but having warily taken off that which could seem incredible, hee proposeth the Action under such easie circumstances, as shall make it concord with humane reason, and common apprehension.

By this time, the Reader may know the Reason why *Josephus*, when hee is to relate the Historie of the Seventie, out of *Aristeas*, willingly omitteth this passage of the *Cels*, becau^t it was like to sound very incredibly in the Heathen's ears, that a Book should bee so prodigiously translated; that three-

threescore and twelve *Jews* should bee shut up in so manie severall *Cels*, and after so manie daies, each Man should bring out the same Interpretation. The same, not onely in the sense and Notion; but the same also for order and Manner of Expression; and which was more, the verie same, word for word. Therefore hee that readeth *Josephus* shall plainly perceiv, that when hee cometh to this Circumstance, hee leaveth it quite out, and instead thereof sayeth no more but this, That the Seniors made *ἐμμενείαν ἀκριβή*, a most accurate Translation: and that they did it, *ἐν ἡμέραις ἐβδομήκοντα καὶ δύο*, in seventie and two daies, &c.

Nevertheless the compiler of that *Aristeas* which is now extant, when hee had brought the Storie thus far on, considering with himself, that this matter of the *Cels* was a remarkable Circumstance of the Translation, and strongly urged by *Justin Martyr*; hee resolved with himself, that hee would by no means leav it altogether untouch'd; and yet becaus hee could finde no such thing in *Josephus*, (whom hee especially followed) hee durst not set it down plainly and expressly, but in stead of that which should have been, hee leaveth the Reader thus in doubt. *Οἱ δὲ ἐπιτέλαν ἕκασα σύμφωνα ποιήσας πρὸς ἑαυτὸν, ταῖς ἀντιβολαῖς; τὸ δὲ ἐν τῇ συμ-
φωνίᾳ γυναικῶν * πρεσβύτας ἀναζαφῆς, ὅπως ἐτύγχανε παρὲς τῶν
Διαμετείν.* And these words howsoever they may bear a verie natural sense against the Miracle of the *Cels*, yet it would not much wrong their propriety, if they should bee rendered in this Manner. *Illi vero singula eodem modo Interpretabantur, apud se conferendo (codices Hebræos cum suis versionibus)* &c. And if this meaning of the words might go free without contradiction, *Aristeas* also may bee cited for the *Cels*, as *A. Castro* hath labored to bring it about. But this wee seek not after, onely that there may seem to bee som Ambiguity, and the more, becaus *Azarias* the Idumæan who translated this *Aristeas* which is now extant, into Hebrew, when hee cometh to this passage, understandeth it in favor of the *Cels*, and hath given up his Interpretation accordingly: for instead of those words of *Aristeas*, *Οἱ δὲ ἐπιτέλαν ἕκασα*, &c. hee hath left us as followeth.

והנה חמה חמאורי חיל ושמו את חסדר הזה כי
 כל איש מהם לבדו היה מעתיק כל חלק ממנה
 ואחר כן היו מכיונים כל ההעתיקות וחרו והנחש היותר
 נאות ומקיבל אל חכל הוא לבדו יונא אל ספר על יד
 האיש הלזה Et ecce hi accinxerunt se pro virili,
 & modum hunc observârunt; utique unusquisque ex eis seorsim
 transtulit singulas ejusdem (sc. legis) partes, deinceps contule-
 runt inter se omnes translationes, &c.

By all this wee com to know the Place where, and the
 Manner how, the Holie Scriptures were translated by the
 Seventie Seniors : That the performance hereof was a mat-
 ter of Wonder and Admiration, for they were all Separated
 at the doing of it, and yet all concorded when it was don :
 That wee are directed to believ this by the most warrantable
 Testimonies of the Antients : That it is agreed upon by
 the Latines, Greeks, Hebrews, and Arabians : That be-
 sides this Autoritie, there is good Reason for it: That
 there is no Autoritie or Reason against it, but that of Saint
Hierom's, and that this is brought to a Nullitie.

F I N I S.

A
DISCOURS,
Declaring what Time the
NICENE CREED
Began to bee Sung in the
CHURCH.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*

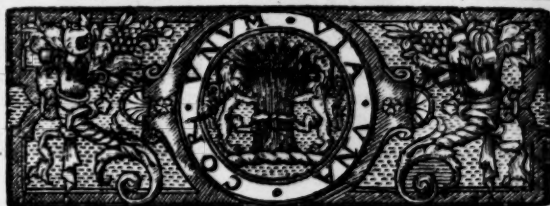


LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

DISCOURS

1732

By the Author of the
"History of the
Island of Jamaica"



A
DISCOURS
Declaring what time the *Nicene*
Creed began to bee Sung in
the Church.

*Quest. What time the Nicene Creed began to
to bee Sung in the Church?*

BEfore anie thing can bee directly saied to this, wee must first look a little aside upon the beginnings and improvements of Church-Musick. In the recollection whereof, not to go so far back as *David's* chief Musicians, or the Father of them that plaie upon the Harp and Organ; It is certain that the *Jews* had a set solemn waile of Musical Service, but how to bee compar'd unto, or drawn up to anie correspondencie with our waies, I know there is one hath undertaken, but doubt, (and more then so too) whether anie man is able to perform.

As the matter stand's within the compass of Ecclesiastical time, properly so called, The Apostolical it self was not
with-

without such a proportion of that Ceremonie as the infancie and Cradle of the Church could afford, *Carmen Christo quasi Deo canere solitos*, &c. That they were wont to sing an Hymn to Christ at their Congregations, it seemeth by the Junior *Plinie* to *Trajan*. But their Musick about that Time was *non clamans, sed amans*; It had more of the Devotion then the Voice: sent up with heart enough; but for the harmonie, much after the rate of their other accommodations, from the simplicitie whereof as unequal time took off, so it added to the grace and glorie of it. The Church Musick had these degrees to rite by; the first and rude performance was don *plano cantu*, by Plain song; as the Psalms are most ordinarily read in Cathedrals, or at the best, but as they use to bee sung in Parochial Churches, where though sometimes the nois may seem to pretend to a dash and sprinkling of Art, 'tis most commonly (and 'tis well if it bee no worf) but all in the same Time and Tune: from Plain Song they got up to Discant; and first of all to *contrapunctum simplex*, a simple kinde of Counterpoint, and then Musick was in Parts; They sung not all the same tune, but by waie of consonancie, yet so as the Musick answered note for note: as if there stood a Minim or Sembrief in the upper part, there stood another against it in the lower and inner parts: so that this Musick needed no bars.

To this the rare, but intemperate Invention of the Masters hath added the *Contrapunctum figuratum*, consisting of Feuges, or mainteining of Points, alteration of the Keies, &c.

But this last accession came especially in with the Organ: of the Antiquitie whereof something also is to bee said.

And here wee must not think that the Organs in the old Testament were anie such things, as that which wee call so now. Wee read it in *Job* chap. 30. vers 31. and my Organ into the voice of them that weep. The Syriack rendreth it, my Psalterie, cl an another Instrument of a Triangular form, as you may see by the description of *Merjenius*. The Hebrew word in *Job* is *Hugab*, which the Chaldees still turneth *Abuba*: Now *Abub* signifieth properly an Ear of corn, with the

*Marin. Mer-
sen. De In-
strum. Har-
mon. lib. 10.
Prop. 44.*

the stalk or straw; By Translation it signifieth a Pipe made of such a Reed or Stalk, *siflula ex novarum frugum calamo confecta*. The word is Arabick too, and there it is pronounced *Ambuba*, from whence the Latine *Ambubaja*, betraying it self by the sound to bee none of the Romane race. And the Hebrew Organ may bee otherwise of Brasse or Iron, as *Maimon* to that place in *Erchin* of the *Talmud*, C. 2 § 3. And therefore *Jubal* taught no bodie to plaie upon anie such Organs as ours. *David's* Organ was but a kinde of Pipe, what kinde soever it was.

*Ambubaja-
rum Collegia
Hor.*

Our Organs are of a later and another manner of Invention.

Navarr in his Book, *De Oration.* and *Hor. Canon* saith, and saith it again, that the use of Organs was not received in *Thomas Aquinas* his time. This Doctor was born in the Year 1221. But our Autor, *De Scriptorib. &c.* as *Mantuan* also, attribute the bringing in of Organs to the Pope *Vitalian*. Then it must bee about the Year 660. But to make short, The Organ is not of the Western, but the Eastern institution. *Aymon* saith, that the first Organ they had in France was made more *Græcorum*, by one, *cui nomen erat Georgius*, *Imperante Ludovico Pio, ejusque sumptibus*. *Lewes* the Godlie began his Reign in the Year 813. *Mich. Glycas* and *Const. Manasses* yield the Invention to *Theophylus* his time, a Greek Emperor of the Year 830. but *Marianus Scotus*, *Martin Polonus*, *Platina*, the *Annals of France*, *Aventine*, and the Pontifical it self, all agree, that the first Organ that ever was seen in the West, was sent over into France to King *Pipin*, from the Greek Emperor *Constantinus Copronymus*, about the Year 766. *Res adhuc Germanis & Gallis incognita* (saith *Aventine*) *instrumentum Musica maximum, Organum appellant, cicutis ex albo plumbo compactum est, simul & foliibus inflatur, & manuum pedionque digitis pulsatur, &c.* And so wee have the Antiquitie of Organs in the West. But in the East, they cannot bee less antient then the *Nicene Councel* it self, as appeareth by the Emperor *Julian's* Epigram upon the Instrument.

Baleus.

*De Gest.
Francor. lib.
4. c. 113.*

*Annales Bo-
jorum. lib. 3.*

'Εκ ὄργανου
'Αλλήλων ἰσχυρὸν &c.

H

Quam

Martin. Mo-
rentinus in
Præfat. ad
Misopagon.
ubi de vita
& Script
Juliani.

Quam cerno alterius naturæ est fistula, nempe
Altera produxit fortasse hæc aenea tellus;
Horrendum stridet, nec nostris illa movetur
Flatibus, & missus taurino è carcere ventus
Subius agit leves calamos, perque ima vagatur;
Mox aliquis velox digitis insignis & arte
Adstat, concordēs calamis pulsâtque tabellas,
Ast ille subito exsiliunt, & Carmina miscent.

And now it may bee thought that the Antiquitie of the
Organ is brought far enough back. 'Tis true for the In-

Zonar. Tom.
3. Annal. in
Michaele
Imperator. p.
127.

strument; but for the Church use I am in doubt. Zonaras
telleth us of an Organ set up by one of the Greek Emperors,
ἐν χρυσῇ ἀπαύλῃ ἐργασμένη, all of pure gold; But what?
ἐν χρυσῷ ὄντα τῆς βασιλείας, ἐκπαύειν ἢ ἐμπορεύει τοῖς ἱεροῦ.

not to put the Church in Tune, but to cast a glorie upon
the Court and draw forreign admiration upon the Em-
peror.

I had occasion to shew an Armenian Priest the Chappel
here, and perceiving him to cast his eye upon the Organ, I
asked, whether there were anie such sight to bee seen in their
Churches? Hee answered, No such matter: neither did hee
know till it was told him, what to call them; and yet this
man had liv'd 14 years under two Patriarchs, Constantinop-
le and Alexandria.

But more then this. In the Greek Liturgies I meet with
Musick enough, and more indeed, then I can tell what to
saie to, but not so much as the mention of an Organ in all
their Books. The old Greek-Latine gloss setteth down
Ὀργανον, Organarius: but that will make nothing to the
matter, an Organist there must bee, where the Instrument
it self was: but whether that were in the Church, or
onely in the Emperors Courts, is the doubt. And for the
present time, it is as good as taken for granted, that there
is not an Organ to bee seen in anie Church of the Eastern
world.

Bruschius de
Monaster.
German. fol.
107.

In the West indeed the Greek example is verie magnifi-
cently out-don: Bruschius reporteth of an Organ set up in
a Minster of Germanie; by the Abbat of the Covent there,
cujus

ejus maxima & medioxima fistula habuerit in longitudine pedes 28, in circumferentia spithamas 4; the Diapason whereof was 28 foot in Length, and the Compass about proportionable, wee have never an Organ here abouts of that Pitch.

But how antiently such things have been don, even in this part of the World, is hard to judg. The words of *Thomas Aquinas* implie no less, then that there was no Ecclesiastical use of Organs in his time; however it was not long after, before they got into the Church: for *Durand* maketh mention of them, as of things received before his time. *Rational. lib. 4. c. 34. lib. 5. c. 2.* his time was about 1280. &c.

*Ecclesia non
stra non af-
sumit instru-
menta musi-
ca, sicut Ci-
tharas &
Psalteria in
divinas lau-
des ne vide-
atur Judaiz-
are 2a. 2a.
2. 91. Art. 2*

§. Note one thing more, That the most antient and original form of Christian Liturgie, is the order of Baptism. It must bee so in reason. and from thence the main parts of all Common Praiers are translated; the Creeds especially, for those, and the *Pater noster* were the first Rudiments of the *Catechumeni*, and gave begining to all Divine Service.

And if a case should lie against the *Athanasian*, I hold the ground to bee good from hence, that it was not properly put into the Liturgie, becaus it was not yet received into anie order of Baptism.

The Creed in use, before the Fathers met at *Nice*, must needs bee that which is called Apostolical; for they had no other: But since the Council, the *Nicene* form was generally received into all Orders of Baptism in the other Church, as the Greek, Syriack, Ethiopick, Armenian and Coptick Orders: But the Rubrick in all is as in the Syriack, *Haiden amar*, not then the Priest shall sing; but, *Tum dicit Sacerdos, Credo in unum Deum, &c.* In the Latine Church indeed, sometimes the *Symbolum Constantinopolitanum* was repeted, but most commonly the *Nicene*. And all the Romane Tradition fasteneth the Institution thereof upon the times of Pope *Mark*, which was about the Year 366. and immediately succeeding upon the Council it self. And for the manner of Recitation, *Berno* saith, *Ille enim ob Arrianorum heresin Symbolum Nicenum in Missa*

decantari ordinavit, &c Another saith, That hee ordained it should bee don *Altâ voce*; And the same Father saith, That by a Canon of the third Council of *Toledo*, it was ordered concerning the *Creed*, that it should bee *passim clarâ voce decantatum, secundum formam Ecclesiarum Orientalium*.

Now out of all this to frame an Answer to the Question. By all the Orders of Baptism, the *Catechumenus* was first to make his Abrenunciation, to renounce the Devil and all his works. And this hee did with his face turned towards the West. That don, hee was to turn himself towards the East, and make profession of his Faith in the words of the *Nicene* form (since the Council) But which is principally to bee noted (as to this business) all this was to bee don *Altâ voce*. The Church as it received the Form from the order of Baptism, so it retained the posture of conversion (towards the East) and manner of pronunciation.

So much therefore is certain, that the *Nicene Creed*, (or what form soever) was alwaies recited in a different Tone, A louder voice at the least: but, becaus the Canon maketh mention of *Decantari*, and thât this was to bee don *secundum formam Ecclesiarum Orientalium*: Two things will bee granted upon this: One is, That there was a kinde of Modulation in the Pronouncing of the *Creed*; another is, That this was not *Romane* in the Original, but from Eastern Example. The Summ of both is, That either the words *dici* & *decantari* must bee confounded: or that, during the good simplicitie of time, the pronunciation was made by *Dici*, onely with the difference of *Altâ voce*, but afterwards graced with a measure of Harmonie; yet such an one, as cannot bee compared higher, then to the matter of Plain-song; for I am deceived, if the Eastern Musick ever improved further. Antiphones I know they had, and upon what Seraphical occasion, if *Sozomen* deliver it rightly; but this came to no more then our alternation, at the most ordinarie singing of the Psalms, by waie of Responds, but all in the same time and tune, & without anie Discant at all.

There-

Therefore to saie all at once. The Singing of the *Nicene Creed*, as now it is, with all the Ornaments and figurations of Harmonie, is but a Yesterdaies buiiness, and contemporarie to the *Organ*, but however the same *Creed* hath been most certainly Sung according to the improvements of time, and at the least *in plano Cantu*, in a plain Song-fashion, ever since the date of the Councel it self, and for the Reason given out of the Order of Baptism.

F I N I S.

55-73P.

A
SERMON
UPON THE
RESURRECTION,
From the 1 *Corinth.* XV. XX.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*



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2 E R M O N

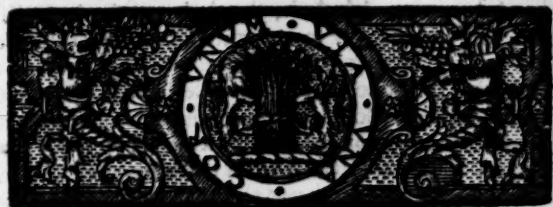
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A
S E R M O N
UPON THE
RESURRECTION.

I Corinth. 15. 20.

But now is Christ risen from the dead, and become the first fruits of them that sleep.



He perfection of God is, that hee can have no Hope; the perfection of Man is, that hee can attaine unto the end of his Hope. *If in this life onely wee had Hope, wee were of all men most miserable.* The verie Heathen themselvs though in other things run cross, yet all concenter'd in this Faith. Divine Plato believed, and taught, that there should bee a *μετεμψυχοσις*, or Regeneration of things, in the revolution of time. The Egyptian Sages determined the space to bee a Period of 30000 Years: therefore in their Hieroglyphicks, or holie Writings, the Character of the Soul was a *Pyramis*. The Correspondencie is, that, As a *Pyramis*, (if it bee

turned about upon it's Axis, the Axis continuing still the same, is Geometrically transformed into a new solid Cone : So Mortalitie having gon it's Round, as it were, in this Circle of Time, upon the immovable Center of the Soul, shall becom a new Bodie, and unite again. It is the Reason, why the Sepulchers of their Kings were set up in a Pyramidal form, as they are seen to bee at this daie.

Those that understand not the Mysterious, and Mathematical part, (which I could speak no plainer) may receiv the sens and meaning ; that, even these unlikelie men ploughed in Hope.

But wee need not instance Men ; the verie unreasonable part of the Creation, even the Creature it self, now subject to vanitie, travelleth under the pain of this Hope ; and by a certain *ἀνομαεδοξία*, or Lifting up of the Head, as S. Paul expresth it, earnestly expecteth, as by an eager and understanding Confidence, to bee delivered into the glorious libertie of the Sons of God.

And yet I fear mee, wee preach but to CORINTHIANS still ; and that, if the companie were divided, as at the Council where S. Paul pleaded his caus, I doubt mee the most part would bee *Saduces*, and might bee called in question, for not having Hope of the Resurrection of the dead. Wee pretend indeed, as if wee had no continuing Citie ; but, that wee look for one to com. But when I see that our inward Thoughts are, that our houses shall continue, and our dwelling places to all generations : When I see that this their waie is, I am readie to think, the wise man dieth as the fool ; and to compare Man beeing in honor, unto the Beasts that perish. When I see the incomprehensible Patience of God, still drawing us, as hee did *Ephraim*, with the cords of a Man, with the bonds (in the Hebrew 'tis, *Densis funiculis amoris*, with the Thick bonds) of Love : And the infinite Securitie of the People on the other side, drawing Iniquitie with Cords of Vanitie, and sin as it were with a Cart-rope : I dare not go about to consider, what shall bee the end of these Men.

Isa. 5. 18.

Wee are all readie to wish with *Balaam*, that wee may die

die the Death of the Righteous; and that our last end may bee like His: but, when I see men live, as if they never thought to die; and die, as if they never thought to live again: when I see that instead of shining Lights, they go out like Snuffs, in the mid^dle of a crooked and pervert Generation; readie to saie to their departing Souls, as that great Unbeliever, *Animula blandula, vagula, &c.* I seem to bee so far from giving an account of the Hope that is in mee; that, in contradiction of King Agrippa's words to S. Paul, I am almost persuaded not to bee a Christian.

The greatest Argument in our own opinion, that wee are not *ἀπίστωτες καὶ ἄχρηστοι*, such as have no Hope; *ἀθεοὶ καὶ ἄλογοι*, Atheists; or without God in the world, is, that wee com up to his hous, to bee here taught of his waies, &c. But this word of his hath too truly proved a Mirror, wherein wee daily com to behold our selves; but with no greater Impression, then wee do our Natural faces; wee go awaie, and strait forget what manner of men wee were.

But thou believest, thou saiest, that this bodie of thine shall rise again. Thou dost well: the Devils also believ and tremble. But wilt thou know, O vain Man, that this Faith without works is dead? The Tree is known by it's fruit And can I think, that thou, which all this while doest but cumber the ground, and bringest forth nothing but wild grapes, dost believ, that as this Tree falleth, so it shall lie?

But let all this bee a Transportation and Extasis: the best shall bee supposed; that there is no man here, but knoweth in whom, and what hee hath believed; and therefore cannot bee thought to boggle at the great Article of the Resurrection. But thus much, I am sure, must bee granted mee; that wee all put the daie of our death far from us. For it is not possible, that they who remember their later end, should thus sin. The mistrust however of Infidelitie in the former, and the certain experience of our supineness in the later, moved mee to reflect upon you these two Common, (but therefore the less noted,) Considerations.

1. The first is the end of our Life, Death.
2. The second is the end of our Hope, Resurrection.

And first of the first Fruits expressed here. Secondly, of the whole Lump; implied in the Inference, But now: But now is Christ risen, &c. And first of the end of our Life: but which I mean to consider of, not under the discouraging term of Death; but as it is here comfortably secured, under the Type and Adumbration of Sleep.

*Lib. de caus.
puls.*

Sleep, and Death are of so near a Kin, that Galen saith of them, that they are Brother and Sister: answerable to that in Homer's Poëtrie, where they are both said to have one Mother, and to bee begotten of the Night. *Somnus Mortis imago*, is the old saying; that Sleep is the Lecture of Death. And 'tis a Masterpiece; of which that of the Comedian may bee affirmed, *Qui utranvis restè novit, ambas noverit*: Hee that hath been asleep, may know Death at first sight. Plato in his *Phædon*, is not contented to saie, they are alike; but, in a manner, the same; and, that Sleep is a verie kinde of Death.

When the Scripture speak's of Mens departure from hence, the usual Phrase is, not to saie such an one died; but, such an one slept with his Fathers. And the same Spirit speaketh to the Dead, but as wee would do to those that are not yet stirring. *Awake, awake, Sing yee that dwell in the dust.*

Wee are all here but Strangers and Pilgrims; and our beeing here wee use to call but This, that is no, Life; but the Passage, and Journie to another. While 'tis called to daie, wee travel on through the waies of this World: but the Night cometh, and no man can work at the approach of this Evening. Weedie; that is, wee rest from our Labors.

When wee go to take our Natural rest, wee enter into our Chambers, and shut the doors. Such a Room as this is the Sepulcher. A Church-yard, in the expression of the Antients, was but *Koimithæon*, a Dormitorie, or Sleeping place. And in the 26 of *Isaiab* and the 20 vers, the Grave is no otherwise termed; where the people appointed to Die, are bid to go but into their Chambers and shut the doors about them. And wee need not fear to trust our selves: for, hee that liveth, and was dead, and is alive for evermore, hath the Keies of Hell and Death.

Having

Having entered our Chambers, and shut the door, the next thing wee do, is, to commend our selves to God. So the Martyr Stephen, when hee was to fall into that other sleep, first said his Praiers; *Lord Jesu receiv my Spirit.*

This don, wee put off our Clothes: So Naked wee came into this World, and Naked wee shall go out, &c. The Raiment of a Man, (saith a Learned Rabbin) is his Bodie: And, had our Father Adam stood, wee had needed no other. *Thou hast Clothed mee*, saith holie Job, *with Skin, and with Flesh*: when therefore wee die, wee are said, in S. Peter's language, to put off this Tabernacle; as, in S. Paul, *when wee rise again, to bee Clothed upon with our hous from Heaven.* O're night wee put off this weed of Mortalitie: but the Morning cometh, and wee shall bee covered again with our skin; and put on Incorruption, our Better Cloths, as to go and see God in this Flesh. The same flesh wee put off the night before; but with this difference, that this Fowl Garment, which could not bee kept Unspotted of the world, shall in the mean time bee washed clean in the Blood of the Lamb.

Our Clothes put off, wee laie our selves down, and take our rest: And, to Die, in the Prophet *Isaiah's* Phrase, is but to lie down in our Beds. And when thy daies shall bee fulfilled, saith Natban to David, and thou shalt sleep with thy Fathers: so indeed wee read it, as wee may; but the Original is, And thou shalt lie down with thy Fathers. 2 Sam. 7.12. So Asa, the King's Coffin is called a Bed. 2 Chron 16.14. and our forefathers, in their Saxon tongue, style a Burying place, *lezepry-top*, or place to lie down in: as in the Laws of King Canute, Numb. 3.

In the Case of Natural Rest, 'tis not the whole man, onely the Earthlie part falleth asleep; the Soul is then most awake. The Bodie's Night is the Soul's Daie: our Better part, saith Cardan, is never it's own man till now, when exalted unto a State of Separation, (as it were) in the bodie, it spendeth the time in Contemplations, free, and congeniall to its own Extraction. So in the sleep of Death, 'tis not the *totus Homo*: the Bodie indeed is dead, becauf of sin; the Soul is then most Alive. Here, as a Servant, it is still

required to the Exigencies of the Bodie; having no time of it's own to spend, but what it can get by stealth, when the Master is gon to bed. But there, like it's Redeemer, free among the Dead, and delivered from the Incumbrances of the Bodie, it begineth to bee a Soul to it self, minding that which is above, and looking with a more piercing eie upon the Invisible things of God.

It is noted by the Naturalists, and wee finde it true in observation, that no nois awaketh Natural Sleep more suddenly, then an Humane voice: Nay, though it bee that *Kazodis*, that dead and dangerous sleep; as the Aphorism noteth it in *Hippocrates*. But especially the Experiment holdeth, if the voice calleth upon him in his own name. But, that wee shall all bee awaked out of this other Sleep, by the sound of our Proper Names; is more then I can pretend to: though *S. Peter's* call was, *Tabitha surge*; and our Saviour's to his Friend, *Lazare veni foras*, *Lazarus* com forth. To saie nothing to *Epiphanius* his Tradition, that, when our Lord went down into Hell, and there found our Father *Adam* fast; hee took him by the hand, and called him by his own Name, in the words of *S. Paul*, *Surge Adam qui dormis* (so indeed som Antient Copies read it,) *Arise Adam, thou that sleepest, and stand up from the dead*, *Christ* taketh thee by the hand. But this I am sure of, that wee shall all bee awaked by a voice, the voice of an Archangel; and the word shall bee, as som think, *Surgite mortui, &c* Nor shall it bee the voice of a God, and not of a Man; it shall bee an Humane voice: for, by the Archangel, wee are to mean the Son of Man. For the hour cometh, in which all they that are in the Graves shall hear his voice, and shall com forth, *Job. 5. 28*. Which why it should bee strange of us, I know not; since it is true of the Swallows, by a certain and confest Experience, that when the Winter cometh, they lie down in the hollow of a Tree, and there falling asleep, quietly resoly into their first Principles: But at the Spring's approach, they are not so (though thoroughly) dead, but that they hear the stil nois of Returning Nature, and awaking out of their Mass, rise up everie one to their life again. *Ego novi hominem,*

nem, &c. I know a man (saith the Learned Prince of *Concordia*) who, in his soundest Sleep, could walk, talk, write, and dispatch anie business of the most required Vigilance. They seem to have had som such conceit of Death, who hold it no absurditie, to write Letters to their dead Friends; as the Emperor *Theodosius* to *S. Chrysostom*, more then thirtie Years after his deces; as if Death were a kinde of live Sleep; Such an one as that, which *Jupiter* sent of an Errand, to awake *Agamemnon*. And may wee not as properly saie, that to bee Dead, is to bee Alive; as to saie, to Die, is to bee Born? And yet the Antients (as if Corruption had been their Father, and the Worms their Mother) were wont to call the daies of their Death, *Natalia*, not Dying, but Birth-daies. *Mos inolevit in sancta Ecclesia*, it hath been the custom in the holie Church, (saith *Haymo*,) when a Saint of God departed this life, to call it not the daie of his Death, but the daie of his Nativitie. That which wee call Death's, they call Life's door: *Seneca* himself said as much; *Dies iste, quem Tutanquam Supremum reformidas, Aeterni Natalis est*. As if all this were so indeed, the *Jews* to this daie, stick not to call their *Golgotba's*, *Batte Caiim*, the Houses, or places of the Living. At the least they have an Effectual life in them: for the *Mummies* are known to bee most soveraign and Magistral in Medicine; and the Principal Ingredient of the weapon-Salv, is the Mols of a dead Man's skul: as the *Recipe*, delivered by *Paracelsus* to *Maximilian* the Emperor.

Once more, and I leav the Parallel. Sleep, wee know, is most natural to Animal-Creatures; and for Men so Necessary, that *Aristotle* saith, that the end of it in us, is, *Bene Ratiocinari*. And yet hee himself is cited by *Olympiodorus*, to have known a Man, who never slept in all his Life. And the strangeness hath been quitted by an Experience of later daies. The Comparison holdeth in the Sleep of Death: 'tis *Omnibus communis*, common to all men, as wee use to saie. And yet som *Jews* believ, that the last age of Men shall bee so long liv'd, as to prevent the Resurrection; But *S. Paul* himself hath promised, *οὐδὲς ὑμῶν ἀπολείψει τὸ σῶμα, ἵνα ἡμεῖς τοὺς ζῶντας αὐτὸν ἀρπάξωμεν, ἵνα ὡς ἐν ὕπνῳ ἡμεῖς αὐτὸν ἁρπάξωμεν, ὡς ἐν ὕπνῳ*, that

that wee shall not all die; som shall bee changed. And therefore 'tis no vain Article, which wee so daily profess; that our Saviour shall com to judg both the Quick and the Dead: Wee are to saie then of all those that are departed this life, as the *Jews* of their Father *Jacob*; *Non est Mortuus*: or, as our Saviour of *Lazarus*, and the *Maid*; *Why trouble you your selves? they are not Dead, but Sleep.* And when a Friend leaveth this world, wee are to bid him but Good Night; in sure and certain *Hope* to meet again, in the great Morning of the World.

But now, *How long, how long, Lord, Holie and True?* will som saie: or, as those in *S. Peter*, *Where is the promise of his Coming?* For, since the Fathers fell asleep, all things continue to bee as they were from the begining to the *Creation*. But these Men have not the knowledg; and this is to bee spoken to their shame. The Lord is not slack, as concerning his Promise: for, Behold, hee cometh quickly; and his Reward is with him. When wee awake out of our natural sleep, bee the Night never so long, to us it seemeth but a Moment. And the Night is no longer, in the Prophet *David's* account, *Psal.* 30.5. For, his Anger endureth but a Moment: that is, weeping may endure for a Night, but joie cometh in the Morning. 'Tis no otherwise in Death: for, when first wee awake out of this sleep, wee shall think that wee did but then lie down; and were it a thousand Years, it would seem no more to us, then it doth to God himself; but as one daie.

It is Observable, that the Holie Ghost, which accounteth Natural Death, as a Sleep, yet calleth the Life of a Sinner by the name of Death. To bee truly Dead, is, to bee Dead in Trespases and Sins: And therefore *S. Paul*, not making mention of the Great Resurrection, bid's his *Corinthians* awake to Righteousness, and sin not. For a Righteous man hath more Hope in his Death, then a Sinner in his Life: and no man can bee Dead to Nature, that is Alive to God.

But, if to Die bee but to fall Asleep; wee should put this Garment of Flesh with as good a will, as wee do our Clothes. And that wee may sleep well in the night, wee should forbear sleeping in the Daie; not Idling in the Market,

ket, as those in the Parable; nor sitting down in the seat of the scornful: but working out our salvation: for the Sleep of a Laboring man is sweet.

And that wee may rest in these Beds, in an undisturbed peace, wee are to provide, that no Innate Furies, no Stings of Death, like gross and restless Vapors, do arise from a guiltie Conscience. Such a man will bee scared with Dreams, and terrified with Visions, and bee full of tossings to and fro, until the dawning of the the daie. *Job.*

And becaus to the Conciliation of Rest and Sleep, it is required that there bee a Moderate Repletion, (for *Paulus Aegineta* maketh this to bee of the Definition:) wee are by no means to go to bed, till first of all wee have fate down to the Great Supper; till wee have eaten of that Bread, and drank of that Cup, which shew the Lords Death (but our Life) till hee com; and are therefore, not unfitly, termed by the Fathers of the *Nicene Councel*, *Συμβολα τῆς ἀνάστασις* the Sacraments, and Emblems of the Resurrection. This don, wee may laie our selvs down in Peace, and take our Rest: for the Lord will make us to dwell in safetie. And, as the Disciples to our Saviour concerning *Lazarus*, if thus wee sleep, wee shall do well. Of the first Consideration thus much: Pass wee now from Death to Life; from the end of our Daies, to the end of our Hope, *Resurrection.*

I Said, that was twofold: First of the first Fruits: then of the whole Lump. And first of the Resurrection of our Saviour; but, which I am not here to make Proof of; for it is taken for granted in the Text. But if anie should bee so foolish, and slow of heart, as not to believ all that is written in the Prophets; the Heathen *Tacitus* will tell you one Article, in the 15 of his Annals; That hee suffered under *Pontius Pilate*: And the Jew *Iosephus* addeth the other, in the 18. of his Antiquities; That hee rose again the third daie from the Dead.

That which most properly I am to make known to you is, upon what Consideration our Saviour can bee called The First: then, by what Analogie The first Fruits. The

Patriarch *Enoch* was Translated ; and the Prophet *Elias* went up to Heaven in a fierie Chariot : And the Assumption of *Moses* hath been disputed for by som; though it should seem, by the Contention betwix the Arch-Angel and the Diel about his bodie; that there was no such matter. Howsoever, these all rather died not, then rose again. As for the Rising of *Samuel*, to which the Cunning Woman of *Endor* pretended, it was nothing less then a Resurrection ; 'twas an Apparition. And *Saul* should have said to the Woman, as Hee to Her : Why hast thou deceived mee ? for this is not *Samuel*. *Elisba* indeed raised up the *Shunamite's* Son : and our Saviour raised up his friend *Lazarus*, after hee had been Dead four daies : And yet still This was the first Resurrection. The rest did not go before, as the Scripture seemeth to saie, but follow'd This. For, as hee was a Lamb, slain ; so was hee a Lamb Risen too, from the begining of the World. The rest were Raised, Hee onely Rose from the Dead. *Elisba's* dead Bones raised up Another Man's ; Our Saviour's dead Bones raised up themselves. They raised Others, by His power ; Hee, Himself by his own.

To saie therefore, there was anie Resurrection before This, is to saie, that *Abraham* was before *Christ*. The rest were all but second Brothers in the Resurrection : Hee onely was *Primogenitus Mortuorum*, the first begotten of the Dead.

Wee have seen in what sens our Saviour is to bee accounted the First : I am now to tell you, in what Proportion hee standeth to the First Fruits.

But then I am to lead you back to the Old Law, of the *Omer*, or *Sheaf*. *Levit. 23. 9.* Where the Children of *Israël* are commanded, that at the reaping of their Harvest no Bread, or Parched Corn, or Green Ears bee eaten in their dwellings, till a Sheaf of the First Fruits bee offered, and Waved before the Lord, together with a Lamb for a Burnt Offering. The Traditions here (and not unnecessarily) supplie ; that, those who lived far from the Holie Citie, might eat of the New Corn, when Mid-daie was past : for
that

that is was presumed, the *Sanbedrim* would see the Sheaf offered up ere that time. Thus the Letter, and Cerimonie: which, how well it is answered in the Truth, and Substance, I shall briefly shew you.

The Typical Sheaf, (as the Doctors deliver in the *Talmud*,) was to bee cut down in the Night: So was the *True*. *Codmenae.* Hee was cut down indeed in the Daie time; but the Darknes was the greater: for the verie Light of This Daie was Darknes; and therefore how great was that? A darknes, that indeed might bee felt. A darknes over the face of the whole Earth: Such an one, as in the Begining was over the face of the Deep, before the Creator had said, *Let there bee Light*. And though the Scripture maketh mention but of Darknes till the Ninth hour; yet most certain it is, that That Daie had another Darknes, about the Twelfth hour, of Nature's own Provision. For, by the Astronomical Tables, the Moon was at that time almost totally Eclipsed: So truly were these First Fruits cut down in the Night;

The Typical Sheaf thus reaped down, was carried into the Court-yard of the Sanctuarie, threshed, parched, ground; then lifted up, and waved before the Lord: So was the *True*. The manner of the *Jews* Threshing was by the Treading of Oxen, and Wheels indented with iron teeth. And did not manie Bulls compass Him about? And was not Hee bruised for our Transgressions? His Hands, and his Feet were pierced; and all his Bones were out of joint: they had been broken too, but for the Prophecie. Hee was Parched: for, was not his strength dried up, as a Pot-sheard? Did not his Tongue cleave to the roof of his Mouth? And was hee not brought down to the dust of Death? You may hear him saie all this himself, *Psalm 22*. Hee was lifted up too: for, as *Moses* lifted up the Serpent in the Wilderness, so was the Son, &c. And hee was waved too, (as som compare it) by an Earthquake, at the Resurrection. But instead of Waving, the Text translateth it; The Sheaf was Separated. So were these first Fruits: and the Desertion was so great, that hee cried out; His God, His God had

saken him. Lastly, there was an Extraordinarie Lamb to bee offered up, as due to the Sheaf. And if one should ask us, as once the Son did the Father; *Behold the fire, and the wood; but where is the Lamb for a burnt Offering?* Hee would bee answered, that *God would provide himself a Lamb.* *Ecce Agnus Dei*, Behold the Lamb of God. But that which most of all concern's is, the Condition of the First Fruits: That was, till These were offered up no Man of the Land of Israel might eat of his New Corn; 'twas yet Profane, and Cursed, as the Ground that bare it. But, the Sheaf once offered up, the whole Crop is intituled to the Consecration. For, if the First Fruits bee holie, saith S. Paul, then so is also the whole lump. This also is the case of the Resurrection: for, if Christ, the first Fruits, bee risen; then They also that are His, the whole Lump, at his Coming. The Harvest is the end of the World; and the end of our Life is in the seed time: Church-yards are the Plots; which, therefore, the high Dutch most properly term, *God's Aeres*, or *Glebe Land*, wherein the Dead are sown a Natural bodie; but the Crop shall not bee such, as wherewith the Mower filleth not his hand, or hee that bindeth up the Sheafs his bosom. It shall bee with the Fat of the Kidnies of Wheat, as *Moses* in the Song. *Deut. 32. 14.* 'Tis sown in Dishonor; it riseth again in Glorie. And the Reapers are the Angels, who shall gather and binde us up again וְיִקְרְבוּ בְּיָמֵינוּ *Beisror bachaim*, into the Bundle of Life, as in the *1 Sam. 25. 29.* which words therefore the Jews use to repete in their Diriges, and inscribe upon their Tombs.

The First Fruits beeing risen; take anie one of us anie grain of Corn in the whole Lump, and cast it into the ground, if it die not, it abideth alone: but if it die, it bringeth forth much Fruit. For the Life of the Lump, like Corn in the Earth, is laied in the First Fruits in God: The instance of the Corn is so pregnant, that the Greek Churches, in their Commemorations of the Dead; use to boil Wheat in water, and let it before them, as a convincing Symbol of the Resurrection. And my Autor is bold to saie, πολύ ὃ γὰρ πνεύματος ἐστὶν ὃ καὶ τὸν ἀδελφόν σου σώσει, that

that This is the Greater wonder of the two; that the Resurrection of the Corn is more Prodigious then that of the Bodie. Strange indeed it is, that a grain of Corn should not quicken, except it die: But much more strange, that out of one grain, and one as good as Dead, should spring forth such a Numerous Increase. As for our Bodies, which are sown in Corruption; the Earth, when shee shall give up her Dead, will render, but as the Talent hid in the Napkin, the same again; or one for another. But the Husbandman receiveth his own with Interest: shall I saie that this Grain hath gained him Ten Grains? Nay, in some parts under the Line, they reap the profit of a Thousand for One.

In Relation to the First Fruits, wee are called by Saint Paul *συνεσπυτοι*, *Complantati*, such as are planted together with him in Likeness of his Resurrection. Correspondently the Prophet *Isaiah* saith, *Our bones shall flourish like an Herb*. Now the Herbs and Plants, wee know, however cut down, yet reinforcing from the Root, spring up, and rise again. Wee use Vulgarly, but Improperly, to call the uppermost of the Branches, the Top of a Tree: but wee are corrected by *Aristotle*, in the Books *De Anima*; where wee are taught to call the Root, the Head; and the Top, the Feet. In the Reverse of this Comparison, the first Fruits are the Root, and the Head; wee, the Branches, or Members. And in the 36. of *Isaiah*, the Head acknowledgeth the whole departed Race of Mankind to bee his Trunk, or Dead Bodie. Wee read it: *Thy Dead Men shall arise; With my dead Bodie shall they arise*. But the rest is put in by the Translators: The Original is, *Thy dead Men shall arise: they shall arise, my dead Bodie*. Seeing therefore that the Ax is not laid to the Root of the Tree, what though the Branches bee lopt off by Death, there is still Hope in the Tree, saith Holie *Job*. For though the Stock thereof die in the ground; yet through the sent of water, 'twill bud and bring forth boughs like a Plant; which withereth over night: but being watered with the dew of Heaven, springeth up afresh in the Morning. And therefore in the same

Prophecie of *Iſaiab*, the Dew of dead men is likened to the Dew of Herbs: *Ros tuus, Ros Olerum*. To this ſaie the Jews, in the Book *Zohar*, That, at the laſt Daie, a kinde of Plaſtical Dew ſhall fall down upon the Dead, and ingender with *Lux*, the little Bone ſpoken of before: and ſo out of this, all the reſt of our Bones, and the whole Man ſhall ſpring forth. But wee are not to give heed unto Jewiſh Fables: and therefore it ſhall not bee here enquired, who ſhall bee the Father of this Rain; or, Who ſhould beget theſe drops of Dew. Sure wee are, that though touch'd by Death wee ſhrink up, like that ſenſitive Plant: yet wee ſhall ſoon quicken by his Influence, whoſe Head (in the *Canticles*) is fill'd with Dew; and his Locks as with the drops of the night. In Exprobration therefore unto Death, and Mortalitie, wee know whoſe uſe it was to burie their dead in their Gardens; ſowing their Bodies with as much faith, as their Fruits, and equally ex'pecting the ſpring of Both. 'Tis for no other reaſon, that wee our ſelves ſtick our Hearſes with Flowers, and go forth to the grave with Roſemarie. Our Precedents were the Jews, whoſe antient Cuſtom it was by the waie as they went with their Corſes, to pluck everie one up the Graſs; as who ſhould ſaie, they were not ſorrie, as men without Hope; for, their brother was but ſo crept off, and ſhould ſpring up again in his due ſeaſon.

But the Prophet *Iſaiab's* Compariſon of the Flouriſhing of our Bones like an Herb, is yet further made good, by (as I think) one of the greateſt Secrets, that are yet known in Nature. A Learned Chymiſt, who ſpent much time in the Contemplation of Tinctures, and Impreſſions of Vegetals, to prove the Great Principle of Salt, made this experiment. Hee took ſeveral Herbs, and Plants, and calcined them to Aſhes: hee put up the Aſhes into ſeveral Glaſſes, ſealed Hermetically, and written upon with the ſeveral names of the Calcined Herbs. When hee would ſhew the Experiment, hee applied a ſoft flame to the Glaſſes; where- forthwith hee might perceiv the ſelf ſame Herbs riſing up by little and little out of the Aſhes, everie one in his proper form: and, the flame ſubtracted, they would return to their own Chaos again.

The

The Spectators, as the Chymist, beheld this with the greatest Admiration; and giving thanks to God, concluded from thence the Resurrection of the Dead Bodie.

Wee may take an Omen of our Rising again, from the Time of our Saviour's Resurrection. The first fruits rose in the Spring: and that's the time (so the Senator *Manilius*) wherein the Phenix riseth out of her ashes. And 'tis the time wherein the *Egyptians* celebrate their Annual Resurrection: for upon the 26. of March, they solemnly go to a place by *Nile*, where they see, and touch the Bodies Rising out of their Graves. It will seem strange, I confess, but it hath been seriously testified, and believed. Howsoever wee shall take this, but as a staff of *Egypt*, a broken Reed, or, but such an one, as *Gebazi* laid upon the Dead Childe. But the master cometh shortly, and shall command the Breath to com from the four Winds, and breath upon our Slain; and then these Bones shall live.

But I would not have this Doctrine two partially applied: our Saviour indeed is said to bee the first Fruits of them that sleep in Him. Those that sleep in Him, are such, which here awake and stand up from the Death of sin. For, as there is a second Death; so, Here is a first Resurrection. In the great morning of the World the Dew shall fall down upon the dead in Christ; as that other Dew upon the Fleece of *Gideon*; and the rest of Mankinde shall bee drie. But another dew shall fall upon the ungodlie; a Blasting Mildew: and then the rest of the ground shall bee wet, and the Fleece onely shall bee drie. The wicked lie in the graves like Sheep, (saith the Psalmist) that are appointed to the Slaughtering; and the Righteous shall have dominion over them in the Morning. In the field of the World, where our Saviour is the first Fruits, the Good are the Wheat; and the Bad are the Tares: which as they both are cut down alike, so shall they both alike bee gathered up: But the Tares for the Fire; and the good Corn for the great Husbandman's Barn. They seem indeed to bee of the Lump; but no more tith: to the First Fruits, then that, as these were cut down, so those were sowed in the Night.

If

If these things bee so, what manner of persons ought wee to bee, in all holie Conversation? But if the Resurrection were to bee argued from the Sanctitie of Life; there was never less Hope of it, then now. Nay, wee take the onely courst to prove that our Saviour is not yet Risen. 'Tis but the Conversion of *S. Paul's* Proposition: *If Christ bee not risen; then you are yet in your sins*: But you are yet in your sins: and yee know what follow's.

In all holie conversation, &c. Why, there was never more Holiness pretended to; never less practised then now. And yee must not count mee your Enemie, becaus I tell you this Truth. What streining here is at the Gnat of a Cerimonie; by them which can swallow whole Camels of other Profitable Abominations? How odious is the verie name of a Cope, or a Surplice to those, which yet can love the garment spotted with the Flesh? All possible means hath been taken, to purge the material Temple of anie suspicious Rust, contracted by the inconsiderations of Time: but the Temples of our Bodies, and they should bee those of the Holie Ghost, they are Painted still, *Painted Sepulchers*. They appear well outwardly; and wee have been perswaded to wash our selvs in *Jordan*, from the Romish Leprosie: wee do well; onely in this, the Lord bee merciful unto mee. Wee will have *Rimmons* still; And what was *Rimmon*, think yee? 'Twas the Strumpet Ladie of Lust, and Wantonne's.

If it bee well to deface a Picture in a Church; will it not bee much better, to restore the Image of God in our selvs? I do not saie that these things ought they not to have don: I leav that to a higher Discretion: but, I may, and must saie that if the other things bee left undon, yee have but wash'd the outside of the Platter. What avail-eth, if the Statutes of *Omri* are not kept; when other Judgments shall bee turned into Wormwood, and the fruits of Righteousness into Hemlock? Talk of Christians! Get to bee Heathens first. I can believ that these men hope to rise again: for they saie, and they do as they would bee don by.

The Bodie and Blood of Christ; are the Sacraments of
Re.

Resurrection : but, can I think them to bee so, to Them, who so duely com to Receiv them unworthily. It is the cauf, (saith S. Paul) manie are weakand sicklie among you, and manie sleep.

If yee bee indeed risen with Christ, seek those things which are above. But do they do so, that sit brooding upon this Earthlie pelf, to hatch a Cockatrice Egg? Or, such an one as the fillie. Estrich leaveth on the Sand? Do wee seek those things which are above, but as wee do these which are below? Wee can light a Candle, and sweep the Houf; and ballance that eternal weight of Glorie, with a fals Measure.

Will you hear the end of all? Fear God, and keep his Commandments; for this is the whole dutie of Man. Pretend to what you will: Pure Religion, and undefiled before God, and the Father, you know what it is: It is, to visit the Fatherless, and Widows in their Affliction; and to keep himself unspotted of the World.

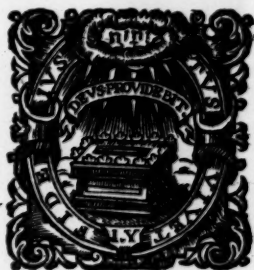
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ΚΑΙΝΑ'Ν ΔΕΥ'ΤΕΡΟΣ.
OR A
DISPROOF
OF HIM,

in the 3. of *S. Luke. v. 36.*

By JOHN GREGORIE, Master of Arts
of *Christ-Church in Oxon.*



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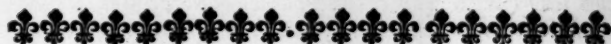
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KAÏNA'N ΔΕΥ'ΤΕΡΟΣ.

OR A

DISPROOF OF HIM,

in the 3. of *S. Luke. v. 36.*



When to assure, even the Scripture it self was accounted but Distraction; And whilst the holie Cares of those Primitive Souls slept securely upon the more instructing parts of the Book of God, The Enemie came and sowed Tares in the *Genealogies*, proportioning his Temptations to the more obnoxious Parts, and more exposed to the chance of Transcription, or Industrie of violence.

To reconcile the Greek Book of the Generations to the Hebrew Accounts, the Deliberations have been manie, Learned, and insufficient.

Moses saith, That *Arphaxad* begat *Sala*, and *Sala* begat *Heter*, &c. *S. Luke* saith, That *Arphaxad* begat *Caïnan*, and *Caïnan* begat *Sala*, and *Sala* begat *Heber*, &c. which (seeing that the same Spirit equally guided both the Pens,) I can never wonder at enough (saith one) & *propter ingenii tarditatem vehementissimo stupore percussus, nescio perscrutari.*

*Beda. Pref.
in Act. Apost.*

But leaving *S. Luke* awhile to the success of this inquirie. Certain it is, that the Supernumerarie *Caïnan* is most originally to bee charged upon the *Seventie*, but *quod*

nemo scire (saith Scaliger) neque unde hauserunt, neque cur potuerint hacenus causam reddere potuit. Hee saith that no man can tell from whence they had it, or could ever yet give a Reason why they should put it in.

Concerning this Translation, the Traditions are, That under the Reign of *Ptolomie Philadelph*, and by the agency of *Demetrius*, seventie and two of the Elders of *Israël* were invited over to *Alexandria* with the Originals of their Law: That they were appointed a Recess in the Isle *Pharos*, where, in the space of seventie two daies they rendred it into Greek: That the Translation first diligently revised and approved of by the Jews there frequently residing at that Time, was carefully and solemnly put up and reserved in the King's Librarie. So *Aristeas*, and from him *Iosephus*. *Philo* seemeth to intimate as if the Translation had been severally and unanimously performed, that is by two and two in a Cel, as *Epiphanius*, and the Emperour in the Novels.

But by the fuller Autoritie both of the Jewish and Christian Interest, It was Translated all alike, and by every one in a Separate Conclave. So *Justin Martyr*, *Irenaus*, *Clemens Alexandrinus*, *Cyrillus Hierosolymitanus*, the Talmudists in *Megillab Nikra*. fol. 9. *A.* in *Massicbta Sopberim* c. 1. *Hallac*. 8. *Abraham Zacuth* in *Juchasin*. — *R. Gedalias* in *Shalshelet Haccabala*. fol. 23. 24. &c. And *Justin Martyr* would have the Gentiles to know Ταῦτα ἡ μὴδῃ, &c. That this is no Fable or fictitious Relation, for that Hee himself had been there and visited the ruines of the Cels, and received this Tradition from the Inhabitants of the Place.

It is added moreover by the said *Aben Batric*, that *Simeon* the Just was one of the Interpreters, and that upon his unbelief of a Passage in the Translation which prophecyed of Christ, it was given unto him not to see death till hee had seen the Glorie of God: Whom when hee had taken up in his Arms, hee then began that his *Nunc Dimittis*; Lord now lettest thou thy Servant depart in peace, &c.

For the Translation hee expressly affirmeth that the whole was performed by each of them in his severall Cel, no man dissenting

Antiquitat.
Judaic. l. 12.
6.2.

disfenting from another : and that the feveral Copies were all fealed up and put into the Temple of *Serapis*.

And yet contrarie to all this one *Arminius* (ال مېوسن) quoted in the Preface to an Arabick Verſion of the Greek Pentateuch faith فاولف ال مېوسن قې ما وتلوا *Catena Arab. in Pentateuc. Ms. in Arch. Bodleianis.*

والغېقن. That the Elders diſagreed, and that therefore the King commanded they ſhould bee put in priſon, and under chains.

An eager and famous Conteſtation paſſed betwixt Saint *Hierom* and *S. Auſtin* about this matter; the former attributing ſo little to the Storie, that with him The Cels and Separation are but a Fable : the later ſo much, That hee accounteth their varieties from the Original, to bee no leſs harmonious then thoſe of the Gospels.

But forasmuch as the Teſtimonies, notwithstanding their number and concurrence, may bee all thruſt up into the ſingle autoritie of *Ariſteas*, and that ſo ſubſtancially diſabled by *Scaliger*, the moſt indifferent men take part with Saint *Hierom*.

The truth of all may ſeem to bee as followeth.

The *Talmudiſts* in *Sopherim* deliver a Tradition of five Elders who tranſlated the five Books of *Mofes* for *Ptolomie* *Sopher. c. 1. Halac. 7.* the King. &c. והיה היום קשה לישראל and that this was a ſad daie to the Houſe of *Iſrael*, and like the daies of the Calf, &c. And the time of this Tranſlation iſt to this daie kept a faſt, and noted in their Calendar with a Miracle of three daies darkneſs, which, as they ſaie, was then upon the Earth.

The Tradition ſeemeth to point us to that verſion of the Law performed before the times of *Alexander the Great*, *Clem. Alex. 1. Strom.* as *Ariſtobulus* teſtifieth in his firſt book to *Ptolomie Philame- tor* : But the Tradition erroneouſly caſteth it upon the daies of *Ptolomie* when not the Law onely, but the Prophets alſo were tranſlated, and by the ſeventie Elders, as before.

Thoſe among the *Jews* who read the Law in this Tran-

Translation were called Hellenists, otherwise the *Ἑλληνιστῶν*, and the *למפרש קורין* *Korin lemepbrah*. Such as read the Law backwards as the *Talmud*, in *Sota* fol. 32. 6.

In the *Jerusalem Talmud* it is said, that R. *Levi* coming to *Cæsarea*, and hearing them read the *Shemang*, or *Audi Israël* (a Section of the Law) *Deut. 6.* אָדוֹיִסְרָאֵל *Hellenist*, or in Greek, would have hindred them, which R. *Jose* perceiving, angrily said; Hee that cannot read it in Hebrew, shall hee not read it at all? Nay let him read it in anie tongue whatsoever, that hee understandeth and hee hath don his dutie. *Sota. c. 7.*

This preposterous waie of Reading (as it was taken) bred a diversitie of conversation, and was the caus of manie *γῆλυσμαί*, or *murmurings* betwixt the other Jews and Hellenists; for so wee are to read, not Grecians. *Act. 6. 1.*

For the Translation, I believ it to bee that which for the greatest part of the main bodie is yet exstant, and that it was performed at such a Time and Place, and possibly by such a Number of Elders; for the Cels, the Separation, and miraculous concent of the Interpreters, with other pompous circumstances remembred by *Aristeas*, I assure my self they were all afterwards devised by the Hellenists to advance the reputation of their Scripture, against that of the other murmuring Jews: which, derived down to the Fathers of the Church in such a disguise of Miracle and Antiquitie, and which is more then that, expressly quoted by the Evangelists and Apostles, rather then the Original, was easily received with that precipitation of Reverence, as gave not time to consider what licentious courses had been practised upon it.

In this Translation as now received, besides manie other various Readings, two irreconcilable differences from the Original have passed, the one purely Chronological by a numerous excess in the *Anni Παρονοίας*; The other is not so onely, but also the Interposition of another *Cainan* into the Series of the Genealogies. This later committeth the new Testament with the Old; The former leaveth the Old upon plain terms of contradiction to its self, and is so vast,

vaſt, as in fixing the *Æra* of the Flood to leav the Hebrew Computation manie hundred years behinde; and ſo abſurd; as to let it follow that *Noah* died before the Flood, and *Me-thuſalem* lived after it.

To reconcile either of theſe two to the Original, upon my dueſt conſideration of all that hath been deviſed, I finde to bee of an impoſſible performance.

To defend the Tranſlation againſt the Original, as the Romaniſts immoderately undertake, putteth us upon an unreaſonable and enſnaring conſequence: which howſoever men corrupted by engagement may more indifferently ſwallow up, yet ſuper-induced upon a ſincere and unmixed faith, removeth the ancient Land-mark, and betraieth us to Atheiſm and inſtability of minde, dividing a Kingdom againſt it ſelf, and toſſing the Ark of the Church to and fro, like a wave of the Sea.

No man (I know) hath more to the purpoſe ſolicited this cauſ then the verie learned *Morinus*, and yet I can perceiv that after all other ſtones removed, hee is forced with *Baronius* to report himſelf to the Tradition of the Church, which, how Catholick ſoever, bringeth no more to paſſ then this: That the Greek Computation hath been univerſally received from the verie beginings of Eccleſiaſtical Time. There was reaſon for it, for it pleaſed God (who even in theſe things deſpiſeth not the waies of Men) that the Scripture might bee the ſooner known, and to the more, to ſuffer it to paſſ rather by the ſtreams, then from the fountains, to which the acceſſ was harder, and the differences but ſuch as imported no ſubſtantial inconvenience in the waies of ſalvation.

But if univerſal Tradition bee of that moment in this matter, then what ſhall becom of the Vulgar Edition, which muſt bee maintained by that Partie, and yet cannot bee but upon the ſame terms; where notwithstanding wee finde theſe ſumms caſt up, not by the Greek, but the Hebrew reckoning?

As for their Cardinal *Aliac*, who undertook to make good this Computation of the *Seventie* by the great Con-

J. Pious Mi-
rand. Ad. A-
poc. lib. 5.
6. 9.

junctions from the Figure of the World, judgment is already passed upon him by the Earl of *Mirandula*.

The waies of Reconciliation and defense being thus shut against us, The Translation it self must be called in question and written upon as Supernumerarie and corrupt.

For the *Anni Pseudoepitaphis*, 'tis evident from the method and demeanour of the undertaking, it is not of that kinde as could fall out in Time, or by Transcription, but of deliberation and purpose, the Numbers for the most part increasing by a Centenarie accession.

By the Original, *Serb* was 105 years old when hee begat *Enos*: By the Septuagint hee was 205. *Enos* was 90 years old when hee begat *Cainan*; The Greek is 190, &c. contriving so as to cast all up into a set and intended form of Impoliture.

'Tis otherwise manifest by the different Traditions of this Period, not onely as it is summed up by the Antient writers, *Demetrius*, *Eupolemon*, *Timotheus*, *Nicephorus*, &c. but in the Copies themselves, and their Translations, as in some Arabick versions of the Greek Pentateuch I observe, in the *Russe Bible*, and the *Samaritan Pentateuch*; which also I undertake to be no Original, but to have been drawn out of the Greek Fountains, as, in respect of that, I may call them.

For the Later, *S. Luke* I know is dangerously pretended; but in so low a Spirited and Shifting waite, as that the Evangelist must needs be a looser by the hand.

Cod. Anti-
quiss. Evang.
& Ad. A-
post. gus. gr.
lat. Arch.
Bibl. Pub.
Cantab.

Wee must speak it out, that however it hath appeared in the Later Copies of that Gospel, and so derived down to the Syriack and Arabick Translations, &c. yet the Old Originals received it not; as also *Beza* hath noted, more importantly his *vetustissimus Codex*, whereunto I my self also can bear him Witness, that it is not to be found, either in the Greek or Latine.

But neither was it extant in the Antient Copies of the Septuagint. That in the Kings Librarie at *S. James's* I confess to have wherewithall to bear out some repute of Antiquitie, especially if it should be, as the Patriarch who sent it

it over pretended, written by the hand of *Tecla*, a Disciple of *S. Paul's*. But the *Menologic* (none of the worst re- *Menolog.* membrancers) maketh no mention of anle such Act of *Sept. 24.* the Saint ; and if it had , wee know of what moment to make that kinde of trust.

But suppose the *Cainan* *ⲥⲁⲛⲁⲛ* to have been exstant in the Copies of *S. Paul's* time, this will not bee good enough security against the Testimonie of *Berosus* the Chaldean , a man of *Ptolomie Philadelph's* own time ; who, in his *Babylonish Historie*, accounting the Series of the Patriarchs after the Flood, setteth down *Abraham* *μᾶτα τὸν κατὰλλισμὸν τῇ δεκάτῃ γενεῇ* in the tenth Generation, and therefore *Cainan* could not bee reckoned upon : which moreover is confirmed by *Eupolemon's* like tradition of the same Series. *Eusib. Pref. Evang. lib. 9. pag. 24.*

This onely doubt can bee raised, whether *Berosus*, though hee published his Historie after the times of the Translation, yet might not compose it before, under the times of *Alexander*, which also were his. But if hee did, then I saie that hee took the Series from that other antienter Greek Translation of the Pentateuch, mentioned by *Aristobolus*, and so the Testimonie is the greater.

But the *Cainan* *ⲥⲁⲛⲁⲛ* was not exstant in the Septuagint of *S. Paul's* Time. If it had, *Theophilus Antiocenus* immediately following would not expressly have left it out in his Epilogism. No more would *Irenæus*, *Epiphanius* or *Eusebius* in theirs. And those that know how the case stood betwixt *S. Hierom* and this Translation, know hee could not possibly have pass'd it over, had it been to bee found in the Copies of his Time. *Theoph. Antioc. 3. Lib. ad Autolyt. Irenæ. Lib. Epiphani. Ep. 55.*

But neither is it exstant in the Vulgar Edition, the Samaritan Pentateuch, or the Russe Bible , translated out of the Septuagint, for there it is *ⲁⲅⲁⲗⲁⲁⲇ ρⲟⲁⲛ ρⲁⲛ ⲛ ρⲁⲁ ρⲟⲁⲛ ⲉⲃⲉⲁ*. *Arphaxad* begat *Sala*, and *Sala* begat *Eber*.

True it is, that I meet with this *Cainan* in two Arabick Versions of the Greek Pentateuch, but evidently translated since the corruption was set on foot.

But it is of more moment then all this, that it never was, nor could bee in the Original, out of which the Elders .

translated, and that by an invincible Note of the *Masora* marked upon the place.

Nor did ever anie Translation out of the Hebrew acknowledge it. Not the *Targums* whatsoever, not the Vulgar Latine, not the Spanish or the Vulgar Greek, both translated by the Jews themselves, and printed at *Constantinople* in Hebrew letters; Not the Persian Paraphrase by *Tawos*. The Arrabick by *Saadiab Gaon*, or that other by the Jews in *Mauritania*, set forth by *Erpenius*.

But neither is the forgerie constant to it self; for though wee meet still with it in the Book of *Genesis*, yet in the better Copies of the *Chronicles* it is not found, the Projector so much forgot himself.

Manifestly therefore both *Cainan* and the Numbers came in the wrong waie, the design whereof, what it was, and managed by whom, I go about to shew.

In the first Vers of the first Chapter of *Genesis*, the Hebrew standing in their Arithmetick for a thousand, is six times found. From hence the Antient *Cabalists* concluded, That the World should last six thousand Years, because also God was six daies about the Creation, and a thousand Years with him are but as one daie; therefore after six daies, that is six thousand Years duration of the World there shall bee a seventh daie, or Millenarie Sabbath of Rest: concerning which *Justin Martyr* to *Tryphon* the Jew, Εἰν ἡ παρ' ἡμῶν ἀνὴρ τις, ὃ ὄνομα Ἰωάννης εἰς ἡμῶν Ἀποστόλων τῶ Χριστῷ, ὃς ἐν Ἀποκαλύψει φησὶν εὐλοῖα χίλια ἐν ποίησιν ἐν Ἰερουσαλὴμ καὶ πᾶς ἡμετέρος Χριστῷ εἰς δόξαν αἰωνῶν αἰώνων. that is, And there is a certain man among us whose name is John, one of the Apostles of Christ, who, in his Apocalyps, hath foretold of a thousand Years to bee enjoied in Jerusalem, by those which shall believe in our Christ. The same also was asserted by *Papias*, Bishop of Hierapolis, *Apolinarius*, and *Irenæus*, as *S. Hierom* in his Catalogue, and hath been of late daies by verie Learned men awaked out of a long sleep, and even now is by som, to no good ends, more then enough resented. Though this was wont to bee one of the reasons, why, the Revelation was accounted but Ἀπόρρητον τῷ Ἰωάννῃ, as

Gemara Tal.
in Helec San-
hedrin. fol.
97. a R. A.
Zw. in Imv.
Bing. C. 43.

In the Re-
velation
made to
him.

Gregorie

Gregorie Nyssen, and not called by S. John's, but the Heretick Cerinthus his name. Other Asperions raised upon this Book by Eusebius, Dorotheus, Dionysius, &c. are summed up by Erasmus, and more forcibly urged then fully answered by Beza.

I may add, that the Canon of Scripture wee go by, groundeth much upon that Enumeration subjoined to the last Canon of the Council of Laodicea, which yet is not found in the verie antient Manuscripts. Gretser mentioneth one, and I meet with another here at home. Nor is it extant in Joseph's Arabick Code, where onely the Canon of the Council is set down, with a note upon the Idiötical Psalms. And yet in the same Code, in the Apostolical Canons, contrarie to the trust of all the Greek Copies, it is

Synodic. Gr.
Ms. in Arch.
Bavoc. B. Bod.

حليان يوحنا افسسوي The Revelation of S. John called the

Cod. Concil.
Arab. Ms. in
Arch. Roan.

Apocalyps, but immediately follow the Constitutions of Clement, and recommended to the Church upon as equal terms. In a Manuscript Arabick Translation of the New Testament in Queens College, onely this Book of the Revelation is wanting.

B. Bod.

In the Arabick lives of the four Evangelists observed upon by Kirstenius, the note is. *Observandum quoque est, hunc Autorem ne verbo quidem uno mentionem facere* Ἀποκαλύψεως D. Joannis, quam quidam hunc Evangelistam in Patmo scripsisse asserunt quâ auctoritate ipsi videant. Atque adeo semper iste Liber inter Apocrypha reputatus est.

P. Kirsten.
in Vit. 4. E.
van. Arab.
fol. 50.

But the Autor doth make mention of the Apocalyps in these words, وقبل ان يوحنا اصلي بوغا

but this period (saith Kirstenius) doctioribus hujus linguae considerandum relinquimus. I dare not own the doctioribus, but the Reading should beعنه ابليس and the meaning is, And the report go's, that S. John delivered up the Apocalyps to his Disciple Phughir. So express is the mention, and no stronger the Tradition.

But in derogation to a Book wherein too much may so soon bee said, at least enough, bee the writing never so Canonical, the Argument is most intractable, and to the usuall reach of Men so intricate and lost in Mysterie, that unless the Times reveal faster then yet they have don, no man will bee found worthie to open and to read the Book, neither to look thereon.

Chap. 5. 4.

Not to repete over Cajetan's Exponat cui Deus concesserit; Calvin, the Man whose praise is in the Interpretation of the word of God, *Sententiam rogatus de Libro Apocalypseos* (so Bodin report's him) *ingenue respondit se penitus ignorare quid velit tam obscurus Scriptor; qui qualisque fuerit nondum constat inter Eruditos.*

Joh. Bodin.
Meth. Hist.
C. 7.

But this later part of the *δδλφωσις*, concerneth mee not so pertinently as the former, that is the six thousand Years duration of the World, unto which more then what was said before must bee added out of Lactantius, *Sicut ipsum hominem Deus die sexto ultimum fecit, &c. ita nunc die sexto magno verus homo verbo Dei fingitur; that as God made man*

Lactant. L.
7. C. 14.

last in the sixth daie, so in the great sixth daie or Millenarie of the World, the true man was made by the Word of God.

Hee saith also that mention was made of this Tradition by the Sibylline Oracles, the great *Hermes*, and the old *Histaspes* King of the *Medes*.

More expressly *Clemens*, *Timotheus*, and *Theophilus* as they are quoted by *Joannes Antiochenus Melala*. Τῇ δὲ ἑκτῇ ἡμέρᾳ, ὡς περιέγραψεν ὁ γράψας ἑώρασεν ὁ Θεὸς τὸν ἀνθρώπου καὶ ἑώρασεν τῇ ἀμαρτίᾳ ἀνθρώπου, ὡς δὴλον εἶναι ἐστὶν καὶ τῇ ἑκτῇ ἡμέρᾳ τῆς χιλιადῆς ἐπὶ τῆς γῆς ἐγένετο ὁ δεικνόμενος ἡμεῖς Ἰησοῦς ὁ Χριστός; καὶ ἑώρασε τὸν ἀνθρώπου διὰ τοῦ σταυροῦ, καὶ τῆς ἀναστάσεως, that is, That upon the sixth daie (as the Scripture hath foresaid) God made man, and man fell by sin; so upon the sixth daie of the Chiliad. (or sixth Millenarie of the World) our Lord Jesus Christ came into this World, and saved man by his Cross and Resurrection.

Joh. Antioch.
Ms. in Arc.
Barr. Bib.
Bod. Chronograph. l. 10.

To the same purpose *Ælfric* an Abbot of our own, in his Treatise of the Old and New Testament to *Sigward* of East Hoolon. ꝥ adam 3e ƿacnude þeondam ƿixtan dæge 3ere-

gereipen par þuþh god urne hælend cunþ þe come
 ƿ þirrepe porulde [on þæpe ʒe ʒe
 eðnupode ƿo þir ʒe licnerre. That Adam who was shapened
 by God upon the sixth daie, betokeneth our Saviour Christ, who
 came into this World (in the sixth Age thereof) and renewed
 us after his own likeness.

For this duration of the World, I think it well enough
 retorted upon Lactantius by one of the Jews לֹא יִסְדֹּר
 ʒc. לְמַעַן לִמְעוּתוֹ לְעוֹלָם הָאֱלֹהִים that God hath
 not made haste to do according to this saying; for as Lactantius
 compute's, the Time is alreadie past and gon; and yet the
 World continue's to bee as in the daies of old, &c. R. Azar-
 rias in Imre Binah c. 43. fol. 142. though som of us Chri-
 stians have so little to do, and think our selvs so well ac-
 quainted with the unsearchable waies of God, as to bid our
 Readers take it upon their word. *Mundi hujus etatem supra*
sex millia annorum, tanquam certam & immotam metam quam De-
us mundo, sapienti & inscrutabili consilio determinavit; non ex-
cursuram esse &c. And what will becom of the Millenarie
 Sabbath of Rest, if the six thousand Years whereon that
 depend's bee of no weightier consideration?

*Cummannus.
 Flusbachius.*

But to weaken or defend the Tradition, I have no ingage-
 ment upon mee. It yieldeth mee this Observation, That in
 the Opinion of those which held it, Our Saviour was to
 com in the Flesh in the sixth Millenarie of the World.

But by the Hebrew Account, the Messiah was to com
 long before, as the Angel Gabriel prophecied in the seven-
 tie Weeks determined upon that People.

It amounted therefore to this. That either the Traditi-
 on must com down to the Text, or the Text made to com
 up to that.

In the Arabick Catena, and there onely, I finde the Im-
 putation laied upon the Original *فان اليوم فغلب*
ض اعجال فغلبا يان سنك السنك ضبنا
كفغلبا طهفل اطسبخ اي يبل تتم فنتهم
كتبوم تت صري الكسين اطسبح &c.

that

that is, That the Jews cut off from the Ages of the World 3600 Tears, to conceal the Epiphanie of Christ, that their Books might not convince them of the contrarie, &c. Caten. Arab. C. 19.

I begin to think how readily Morinus, and others of the Romish Partie will resent this Testimonie. Learned Men, I confels, but of a strange brow, to pretend to the world, *Chronologiam juxta Lxx Interpretum numeros. subductam, Antiquis Hebræorum codicibus videri conformem*, That the Chronologie computed according to the Numbers in the Septuagint, probably differeth not from the Antient Hebrew Coppies.

But for the Sinceritie of the Hebrew Text, the Foundation of God and man standeth sure. And for that of *Julius Africanus*) the onely thing which hath been urged to purpose in this Cause) it shall bee unexpectedly answered. *Julius Africanus* saith, That the Jews μετὰ τὸ ἀλφῆς διὰ τὸ μαρώς ἀριθμῶσι διδασχθῆτες, ἐκ τῆς ἑβραϊκῆς ἰσοειῶν ἀειμον ἐστὶν &c. themselves delivered this Computation of years taught by the Spirit of God in Moses, and out of the Hebrew Histories, &c. Nor meaning, as *Morinus* would have him, that the Greek account was drawn from the Antient Originals of Moses, but as *Joannes Antiocbenus*; ὡς αὖ τὸν ἀνθρώπον τῇ ἐκτῇ ἡμέρᾳ ἔπλασεν ὁ Θεός, ὡς Μωσῆς ἐξέθετο, συντάξας ἐν τοῖς ἱερουργμασιν αὐτὸς καὶ τὸτο. Καὶ ἐστὶν ἡ μία ἡμέρα κλεινὴ ὡσεὶ χίλια ἔτη, &c. ἔτω καὶ τῇ ἐκτῇ ἡμέρᾳ τῆς χιλιετίας ἐστὶ τῆς γῆς ἔσχατον ὁ διασώτης ἡμῶν Ἰησοῦς, &c. For like as God made Man in the sixth daie, as *Moses* expoundeth, (who also hath it in his writings) That one daie of the Lord is as a thousand years &c.) So in the sixth Millenarie daie, our Lord *Jesus* appeared.

*Psal. 90. O-
rat. Mos.
&c.*

And this was all *Moses* had to do with it.

That the things was don by the Jews, I denie not; but, by those, I mean the *Hellenists*. And I take upon mee, that the Corruption proceeded not by subduction from the Hebrew, but the accession to the Greek Scripture, and that it was don hard by the times of the Translation, and to no other end then to what I pretended: which was to make the Accounts fall even with their Tradition of the *Messias* coming in the sixth Millenarie of the world, as it falleth out

Years; from thence to the Captivitie in Babylon 518 Years; from the beginning of Cyrus to the end of *Aurelius verus* 744. Years: that is from the Flood to the death of *Aurelius* 3456 Years; to which if wee add the 2362 Years from the Creation to the Flood, the Total is 5818 Years, Substrating from thence 192 Years, from the 42 of *Augustus* to the death of *Aurelius*, our Saviour cometh into the World in the 626 Year of the sixth Millenarie.

But the Tradition as otherwise delivered will have it so, That our Saviour must com precisely at the sixth hour of the sixth daie, or verie middle of the sixth Millenarie. So the Arabick Catena

Cat. Arab.
Ms. in Arch.
Bib. Bod.

السبعة اطنسج الا اطنسج بقرن وجوسهاج سنج لبقاص لنم
حسي ما اوعيند قلايال وج الي حفسج
جفسج ايام ونفعي لحي لبيك واجلصك

That is, The Lord Christ was to bee manifested after the end of 5500 Years for the Redemption of Adam, as bee promised, saying unto him. The sixth daie at noon I will com unto thee, and redeem thee. Caten. Arab. ubi Suprà.

And therefore *Eustathius Antiochenus* observeth, That Christ was Crucified the sixth Hour of the sixth Daie, τὸ ἕκτον ὡραῖον τῆς ἑκτῆς ἡμέρας τὸ ἡμῶν, to intimate the middle of the sixth Millenarie.

The form of the Period (as it standeth to this Alteration) is drawn up by the Patriarch *Nicephorus*, in his Chronicon: Σωτηρίου τὰ ἐν τῷ ἔτει, &c. And the αἰὶν ἐντ are 40. 5500.

So *Joannes Antiochenus*, *Eusebius*, the *Ethiopian* Calendar, &c.

But also the Tradition especially required, that the 6000 Years should bee equally divided by the times of *Phalec*, Φαλὲξ ὁ Ἑβραῖος ὁ μετρίων ἀγνων, &c. saith *Eustathius Antiochenus*. *Phalec* in the Hebrew signifieth Division; and the time of the World's duration, was divided by his daies into ισταία βίβλια. And *Joannes Antiochenus*, ἔσθ' ὅτι ἀπὸ Ἀδάμ, ἔσθ' τὸ Φαλὲξ, ἐν γ'. καὶ τῷ μετρίων. From Adam

Joan. Antio.
Ms. Lib. 2.

to Phalec 3000 Years according to the Prophecie. So Cedren. p.12. Suidas in Phalec, and Hesychius in the Questions of Anastasius.

To reconcile the Numbers to this, it was proceeded after this manner.

By the Period of Theophilus, The interval from Adam to Phalec was 2891 Years: To this 110 Years were to bee added. First therefore, and to make it look the more unlike a cheat, they cut off 20 Years from Methusala's sum; and whereas Theophilus had reckoned him at 187, they set him down 167; as in som Copies it still standeth. Then it was from Adam to Phalec 2871 Years. This don, they insert a new Caïnan, assigning Him 130 Years, which, added to the former sum, precisely maketh up 3001 Years from Adam to the 130 Year of Phalec. And therefore Caïnan was not taken into the Seventie, out of S. Luke as the learned Grotius prejudged, but contrarily: which how likely it might bee don by such in whose opinion this Translation stood upon the same terms as S. Luke's Original, is not hard to bee believed.

And yet the Arabick Catena can tell you the verie daie of this Caïnans death

فبطنت وفاة فليمان يوم
احادتك ثالث عشرين من شهر
ايفال
تخطوا في اقلاد و فذا فاحدا
لم يعين يعصا

that is, And Caïnan died upon Fridaie the thirteenth of Elal, and his Sons embalmed him, and buried him, and lamented over him 40 daies. Caten. Arab. C. 32.

And they make him the Patriarch of a Nation, but agree not. Eustathius Antiochenus. Καὶνὰν ἀπ' ἑ Σογδοῦναι, of the Sogdians. Eusebius, Καὶνὰν ἀπ' ἑ Γασσηνῶν, of the Gassphenians. Faſti Siculi, Καὶνὰν ἀπ' ἑ Σαρματῶν, of the Sarmatians.

Cedren saith, Διοδωρ Καὶνὰν ἐν τῷ πεδῷ, ὅτε τῶν γεγνητῶν Τριδῶν, &c. That hee read the Giants Booke to the men of his Time, which hee found by chance as hee was walking in the Fields.

In Eustathius Antiochenus, Hee is the Inventor of Augurie

and Astronomic. Ἀπὸ τότε ᾗ ἡ Ἀστρονομία καὶ διατισμὸς ἐπινοήθη,

Anonym.
Ch. m. Ms. in Glycas, and Georgius Syncellus talk as if hee had continued
Arch. Baroc. the Tables of Seth. And so I finde it in a Manuscript Chro-
Bib. Bod. nicle. Μὲν δὲ τὸν καὶ ἀκκυμὸν Καϊνὰν, ὁ οὖτος Ἀρφαξὰδ, σὺν
γενεᾷ τοῦ τῶν Ἀστρονομίαν, ἐνενκὸς τῶν τοῦ Σέθ, καὶ τοῦ αὐτοῦ τέκ-
νον τῶν ἀστρονομίαν καὶ ἀστέρων ἐκ πλακῶν λιθίνῃ γεγενημένην. That
after the Flood, Cainan the Son of Arphaxad wrote Astronomic,
having found the doctrine of the Stars written by Seth and his
Sons in Tables of Stone.

But none of all this is due to Cainan the son of Arphaxad,
but to Cainan the son of Enos, as I shall make to appear by as
found a Tradition as these, written back to Aristotle out of
India from Alexander the Great.

When I came (saith the King) into the Land of Pharisaia-
con, &c. The Natives said unto mee, דאָר נאָ בן־נח קינן
ראו קבר מלך קדמון ושמו קינן בן־אנוש שהיה קודם
p. 23. 24. de &c. חזקל מלך על כל העולם. Lo here in this Isle
aloës, a like Tradition the Sepulchre of an antient King, whose name was Cainan the son
of Enos, who reigned over the whole World before the Flood. Hee
of Aristot. & was a wise man, and indued with all kinds of knowledg, and had
Alu. power given him against the Spirits, Divels, and destroying An-
S. pher. Ju- gels. This Man by his wisdom foresaw that the blessed God would
chaf. f. 3. b. bring a Flood upon the Earth, the prophecie whereof hee wrote in
Tables of Stone, which here wee have; and the writing is He-
brew, &c.

This is the right owner of those parts and Inventions:
That other Cainan was a man of the Chiliaists making, one
with whom things stood all otherwise then with Mel-
chisedec.

This man had neither beginning of daies, or end of life,
but in the Genealogies.

Episcopus Puerorum,
IN DIE
INNOCENTIIUM.

OR,

*A Discoverie of an Antient Custom in the Church
of Sarum, making an Anniversarie Bishop
among the Choristers.*

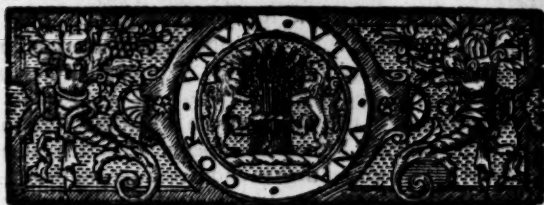


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THURSDAY





Episcopus Puerorum,
IN DIE
INNOCENTIIUM.

O R,

*A Discoverie of an Antient Custom in the Church
of Sarum, making an Anniversarie Bishop
among the Choristers.*



IN the Cathedral of *Sarum* there lieth a Monument in stone, of a little Boie habited all in Episcopal Robes, a Miter upon his head, a Crosier in his hand, and the rest accordingly.

The Monument laie long Buried it self under the Seats near the Pulpit, at the removal whereof, it was of late years discovered, and translated from thence to the North part of the *Nave*, where it now lyeth betwixt the Pillars, covered over with a Box of Wood, not without a general imputation of Raritie and Reverence, it seeming almost impossible

impossible to everie one, that either a *Bishop* could bee so small in Person, or a *Childe* so great in Clothes.

Having consulted with the most likeliest men I knew (whereabouts I then was) to what Moment of Antiquitie this could refer, the Answer still was, that They could not tell, and from one too from whom it seldom used to bee so, the late Learned Bishop *Mountague*, who also earnestly appointed mee to make further enquire after the thing, not doubting but that there would bee something in the matter at least of curious, if not substantial observation.

Returning therefore from thence, By *Salisbury* I obtained a perusal of the Old *Statutes* of that Church, intending afterwards to have looked over the *Leiger Books*. But finding in the *Statutes* a Title, *De Episcopo Choristarum*, concerning the Chorister Bishop. I began to think my business was well nigh done already. And indeed a Circumstance of the Chapter directed mee to their Processional, and so I came to perceiv that the meaning of the Monument was thus.

M A T H. II. XVI.

Then Herod when hee saw that hee was mocked of the Wisemen was exceeding wroth, and sent forth and slew all the Children that were in Bethlehem and in all the Coasts from two years old and under, according to the time, &c.

The Monument is altogether concerned in the memorie of this *Massacre*. First therefore a little shall bee said of That, and then something of the daie it self.

Here not to give *Herod* so manie ill words neither as som do, and yet as an aggravation of the foulness of this murder, and by the insolence of the Martyrdom, to excuse the Holiedaie, it will bee at least to som purpose to observ a little of the Antient Reverence and Holiness of Children.

The

The Title of the Daie remembreth them by a full and proper expreffion of Innocencie. 'Twas impossible to Chriften the Feaft more incomparably. The word *Innocencie* is of a vaſt reputation, and yet dare's not ſignifie anie thing here below but the State of the firſt Man, and that of Children, and therefore thus far ſuffer them to com to you, and forbid them not

Hee muſt needs have little of a Man, nothing at all of God in Him, that could break into a Circle of ſuch harmleſſes and undefended *Simplicitie*.

The Jews themſelves thought nothing fit to bee a murderer of this kinde, but a Divel; and a Shee-one too: that the fearfulneſſe of the Sex might diſpoſe to more unrulie and more barbarous reſolutions of Inhumanitie.

This Shee-Divel they call by the Name of *Lilith*. It is taken from the Night, for ſo the word ſignifieth firſt. And it will bee ſomthing to you when you remember your ſelf of that ordinarie ſuperſtition of the old wives, who dare not intruſt a Childe in a Cradle by it ſelf alone without a candle. You muſt not think thoſe people know what they do, and yet you may perceiv their fillie waies to derive from an Original much better, and more conſiderable then can bee gueſſed at from their prone and uninſtructed waie of performance.

That which wee read, *Job 1. 15. And the Sabeans fell upon them, &c.* The Hebrew is, *And Seba came.* ('tis a hard Book that.) The Syriack Translation is, *Ei irruerunt Latrones.* And the Arabs or theevs came in upon them. But the Chaldee rendreth זמרג וסרג לילית That *Lilith* the *Queen of Smargad* came, &c. And *Elias* in his *Metburgeman* ſaith, that זמרג וסרג נקרא בשמות נשים This was a Citie of the Sabeans called in their Language by the name of *Smargad*. And that this *Lilith* was שרה הקורגות *Gloſſa Talmud in Nidda fol. 24. b.* a kinde of ſhee-Divel which killed Chldren. The * *Gloſſ* to *Nidda* ſaith ſo too, and deſcribeth her to have wings and an humane Face: You may hear more of this *Fairie Queen*; if you can meet with that Edition of *Ben Sira*, which was Printed by the Jews at *Conſtantinople*,

with the Books of *Tobit*, the Book of *Zorobabel*, &c.

* Exod. 1.
19.

By this discours how slight soever it may seem to bee, I shall bee able to attaine my serious end. For, for this reason, as especially as anie other, the Hebrew women as **livelie* as they were wont to bee, yet now in dread of this *Habgobling*, solemnly observ this custom (enchantment you may call it) at this verie daie.

When the great belli'd woman's time is com, the Father of the Familie, or for want of him, som holie man or other (for this is required too) is desired to com to the Room where the woman is to lie in; and then, and there hee is to draw a Circle upon the severall walls of that Place, and upon the doors, both within and without, and moreover also about the Bed, &c. And hee is to inscribe these words, *אדם חוה חוה לילית* *Adam Chavah Chuts Lilit*. that is, *Adam. Eve. Cut Lilit*. And so the Childe is thought to bee sufficiently defended.

The Heathen Stories of their *Strix*, as our own later ones of the *Lamie* (they are the same) I let pass. Onely I staie to wonder, that it should bee their black business to kill Children, seeing that the principal preparations whereby they Exercise, are made either of the Skin or Flesh of a Childe. Of the skin they make their Virgin Parchment, a thing of great importance, as to them, and in which all their Spels and Charms are to bee written. Of the Flesh decocted to a Jellie, they make their Unguents, with which they do things of so rare and unreasonable consequence. This practise of theirs as maliciously bad as it is, yet more and more confesseth to my purpose, the secret strength of Innocencie, and sanctitie of Children.

Therefore by the greatest right of Nature, these Infants ought to have been proof against the most barbarous and unhappie hand.

But you will marvel the less (and the more too) when this is added to it, That *Herod's* own Son was one of the Companie.

The Scripture indeed maketh not this mention, but yet you have it from a verie good hand: *Cum audivisset Augustus*
inter

inter pueros quos in Syria Herodes Rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse quàm filium. When Augustus Cesar (saith Macrobius) had heard that Herod the King of the Jews his own son was one of those Children, which from two years old and under were commanded by him to be slain in Syria, hee said, 'T were better to bee Herod's Hog then his son.

Macrobius Saturnal. lib. 2. cap. 4.

Sextus Sen-
ensis. Biblio-
thec. Sancta
Lib. 70.

Sixtus Senensis quoteth this Answer of Augustus out of Dion Cassius his Romane Historie, in the life of this Emperor, but I do not finde it there.

The same Autor quoteth this passage out of Philo Judæus his Chronographie. Herodes Ascalonita anno trigesimo principatus sui tyrannici Sanedrim ex domo David delevit, & Amaleum quendam, atque alios Sanedrim ex profelytis suscepit qui nimium videbantur in Lege eruditi, tum & Salomen sororem suam, & virum ejus de tribu Juda, itemque proprium filium, quem ex uxore ejusdem susceperat, interfecit, quòd diceretur jam in lege promissus Christus natus. Onely the last words are to the purpose, itemq; proprium filium, &c. That Herod killed his own son too, because it was reported that Christ, who was promised in the Law, was now born.

If this were the reason, it seemeth a little to reflect upon the matter of the Innocents.

But indeed if the Storie had been fully and expresly set down, it must have gon for nothing. For this is but that Philo, which with others of the like pretended Autoritie, (Berosus, Metasthenes &c.) Amius the Monk hath solately obruded to this world. But the impudent forgeries of this fellow, the learned Joseph Scaliger, Sethus Calvisius, &c. have verie quickly and sufficiently chastised.

And yet this ignorant Man is as reverently quoted by Rabbi Azarias in his Meor Enaim, as if hee had written the Wisdom of Salomon.

Meor Enai-
im fol. 89.
&c.

But the strangest thing indeed is, that Josephus himself should take no notice of this matter, not onely not of the saying of Augustus, but nothing neither of the killing of the children, a Passage verie unexpectedly omitted by so great

great a Courtier and so good an Historian, especially one that spared not to set forth the rest of *Herod's* indignities to the full.

It is enough to draw som doubt upon the Tradition of *Macrobius*. *Joseph Scaliger*, believeth it all; but yet his wonder is, that *Augustus* should make such a return upon *Herod*, seeing that hee himself did the Murther, not onely upon this, but upon all the three sons. I do not perceiv that the Learned Man hath caus enough. *Herod* did but cast the envious part upon the Emperor (and officiously too) but left the main and principal guilt upon his own head, and therefore nevertheless, to all this the Emperor might verie fitly retort, as hee did, That it were better to bee *Herod's* Hog then his Son.

But what son of *Herod's* could this bee? It must bee *Antipater*; or it must bee none. But *Antipater* was more a man then to bee reckoned among the children of two years old and under. And moreover then that, *Antipater* was not at *Bethlehem*, nor thereabouts at that time.

I know not upon what terms to make this hold, unless it may bee thus.

Herod had obtained of *Augustus* the killing of two sons already, and now solicited for the third. It was presently upon the killing of the Infants that *Herod's* Messengers came to *Rome* with the Accusations of his son *Antipater*, and so both the Passages came to the Emperors ear at the same time, and this later, for the nearness was misreckoned into the bargain.

There is another Circumstance or two, which make the Murther so much the more concerning.

One is,

(You must not take it for a thing don: but therefore the ²⁴ of the expression is the greater.)

Now the Dead did burie the Dead. This blood cried so loud, that *Rachel* heard it in the Grave, and rose to execute the Funerals.

Jer. 37. 14. In *Rama* was there a voice heard, Lamentation and weeping,
Mat. 2. 18. and great mourning, *Rachel* weeping for her children, and would not bee comforted, because they were not. But

But why *Rachel*? And why should this voice bee heard in *Rama*?

Note here the Situation of *Rachel's Tomb*, out of the Arabick Nubian Geographer.

At vero Bethlehem, Locus videlicet ille in quo natus est Christus, distat ab Hierosolymis sex millibus passuum, & è media via ista habetur Sepulcrum Rachel, matris Joseph & Benjamin filiorum Jacob, Quibus salus. Huic Sepulcro duodecim sunt Lapides impositi, impendetque testudo lapidea concamerata, &c. So the Maronites in their Translation. Geograph. Arab. Nubian. Clm. 3. Part. 5. p. 115.

Bethlehem, to wit the Place where Christ was born, is distant from Jerusalem six miles; and in the middle-way there standeth the Sepulchre of *Rachel* the Mother of *Joseph* and *Benjamin*, the sons of *Jacob*; upon whom bee health. The Sepulchre is erected of twelv stones, and an Arch of Stone above, &c.

So the Geographer.

This was in the Tribe of *Juda*, but confining upon that of *Benjamin*, where *Rama* was. *רחל*, *Rachel*, in the Oriental Languages, signifieth a *Sheep* or *Lamb*, And so an *Innocent* was verie fitly call'd up to mourn over these *Infants*, who died in the Cause of the *Lamb of God*.

And the voice of this Lamentation was heard in *Rama*, because *Rama* was in the Tribe of *Benjamin*.

Benjamin was that Son of whom *Rachel* died in child-bed, and though his Father gave him this Name, yet his Mother would have had him called *Ben-oni*, or the Son of Sorrow.

The next is,

§ That though otherwise there is a large Enditement of Inhumanities against this Tyrant, yet his miserable and uncommon death is rather imputed to the shedding of this (though much of the rest was his own) Blood.

That this world, and hee parted by an unusual course of Mortalitie, and by the judgment of God too, (at least in common reputation) *Josephus* is clear.

Severe execution being don upon the two Sophisters and their Scholars for pulling down the Golden Eagle, which (to acknowledg the *Romane Empire*) *Herod* had

set up upon the greatest gate of the Temple, ἔθεν αὐτὸ τὸ
 σῶμα πᾶν ἢ νόσῳ διαλαβύσα, ποικίλοις πάθεσι διημερεύετο, στυρε-
 τὸς μὲν γὰρ ἡμῶν, ἢ λάβρεῳ, κνισμὸς δὲ ἀφόρητος τῆς ὀδύνης ὄλης,
 καὶ κόλῳ σπασίχῃς ἀλγυδόνος, πρὶς τε καὶ πρὸς αἰσας ὑδραποιών-
 τῳ ὁδύματι, οὗ τε ὑβρίου φλεγμονή, καὶ δι' αἰσῶν σπασεδὼν πνέ-
 λυκας ἦν ὡσαύτως, πρὸς τέτοις, ὀρθόποια, καὶ δύσποια, καὶ παστέ-
 πάλων ἤνι μάλῶν, ὡς τε καὶ ὀρθόζοντας πνίλῳ ἢ ἤνι σφοδρῶν τὰ
 νοσήματα λέγουσιν. that is, Henceforth hee was taken with a disease,
 which seising upon the whole state and habit of his bodie, tormented
 him exceeding severally. A Fever hee had, but not of anie acute
 kinde: an unlesser a the Prurigo over all his bodie, with continual
 tortures of the Colon. By the Tumors about his feet you would judg
 him to bee Hydrotical; To this a strange inflammation of the lower
 Bellie, and such a putrefaction of the Genitals as bred Worms; more-
 over then this, a shortness and difficultie of Breathing, with a Con-
 vulsion of all the Parts. This moved those of that time who pre-
 tended to know the minde of God, to give out that these diseases
 were inflicted upon Herod for his murider of the Sophisters, &c.

Josephus hath a fuller Tradition of this Event, C. 8. of
 the 17. Book of his Antiquities. And if you consider the
 common Translations of both, you will finde it fit that
 this other should bee set down here too. The matter will
 not onely bee to turn the Greek, but (if it may bee) to
 render it so, that especially the words may signifie a distinct
 and Artificial description of Herod's disease, as Josephus
 mean't, and indeed exprest it like himself.

I do not threaten here to do verie much neither: This I am
 sure of; The Translators understood the matter but meanly,
 (and yet one of them was a Physician too). I will do what
 I can, towards that I pretend to, and leav what is like enough
 to bee wanting to those, whom it may more properly
 concern.

Josephus his other words are these.

Ἡρόδῃ δὲ μετέπειτα ἢ νόσῳ ἐσθλῆς ἐκείνου, δὴ καὶ ὅν παρενομή-
 σεν ἐκπελαστικῶς οὗ Θεοῦ. Πρὸς μὲν γὰρ μαλακόν ἡμῶν, ἢ δὲ ποικίλῳ
 ὑποσημῶν τοῖς ὑπαρκοῦσιν, τῷ ἐλέγῳ, ὁπότε τοῖς ἐπὶ
 πρὸς αἰσας τῷ κάλῳ, ἐπιδυμῶν δὲ διὰ τὸ δέξασθαι τῷ αὐ-
 τῷ, ἢ γὰρ ἡμῶν μὴ ἐχ' ὑπεργῆν. Καὶ ἐλασσιν τὰν ἐπὶ πρὸν, καὶ με-
 λῶν

λίστα τῶ κάλου θέναι ἀλγυδόνες, καὶ ῥέγμα ὕγρον περὶ τοῦ πόδας,
 καὶ διαυγίς. Παρεπλησία δὲ, καὶ περὶ τὸ ἦν κάκωσις λῦ. καὶ μὲν
 καὶ τῶ αἰσίου σήψις ἐκάλυκας ἐμπούου, πνέματις το ὁρδία ἐνλασις,
 καὶ αὕτη λίαν ἀνδρὶς, ἀχθιδόνις τε τῆς * ὑπορεῖς, καὶ τῶ πυκνῶ τῶ
 ἀσθματι, ἐπασμῶς τε περὶ πᾶν λῦ μίς ἔχων ἔχ. ὑπερμονίω
 περὶ δὲ αἰσίου. Ἐλγυίο ὅν ὑπὸ τῶ θανάτῳ, καὶ οἱ ταῦτα πρὸς
 ἀπορρίψις σοφία πρὸς κείναι, πονίω τῶ πολλῶ θανάτῳ ταῦτῳ ὁ
 οὐδὲς εἰς πρὸς αἰσίου παρὰ τῶ βασιλέως. γ. ὁππορῆς.

But the disease of Herod grew yet more bitterly violent; God exacting this judgment of his enormities upon him. Hee had a Gentle Fever, that is, not expressing it self so much to the outward touch and feeling, as more grievously burning him within: a strange appetite, and desire still to take something in; but nothing would staie with him, An Ulcer of the Entrails with hard constipations, especially of the Cholick Gut. A Phlegmatick Humor appeared about his feet, and Shining too; More then this, the disease had got about the lower Bellie, and more then that, there was a putrefaction of his Genitals, and it bred worms. An Orthopnea, or shortness of breath, and that also verie unpleasant. A troublesom flux of Rheum, which caused a perpetuall Asthma: And the Patient not having strength to resist these things, there followed a convulsion of all the parts. It was said therefore by the Divines of that time, and those which it then stood upon, to give holie judgment of these things, that the hand of God was upon the King, to punish him for his so often repeted horrible offenses.

Here I must tell you though, that I do not seeanie such extraordinarie moment or manner of Fatalitie in this dissolution.

The disease indeed was especially complicate of a drop sic and dysenterie. The Orthopnea, Dyspnæa, Spasmes, &c. nay and the Fever it self too for ought I know, were but accidents of one or both.

The Dysenterie (ῥέος χαλῶν καὶ ἐμύρσων) was (and the worst therefore) especially in the Κάλον. The Drop sic was of that kinde which from the fashion of the Inflammation, is called Ascites. ἦδον, or ἦσιον signifieth (as Galen saith) to Hippocrates, τὸ κατω χυμῶν τῆς γαστρὸς ὅσον ἐπὶ μεταξὺ τῶ αἰσίου, καὶ τῶ ὀμφαλῶ the lower region of the Bellie comprehended

Hippoc. de
 τῶ ὀμφαλῶ
 on Lib. 3.
 sect. 4.

prebended between the Navel and the Genitals. There the Inflammation was, and it was διαγύς, as the Tradition saith, Therefore the Dropsie was of that kinde which I said, and of a malignant State.

There is nothing make's the matter look so like a Judgment, as the σπαιδῶν τῷ αἰδοίῳ, σκάληκας χυγῶσα, But this Putrefaction of the Genitals might verie possibly bee an Accident of the Dropsie, this kinde especially. If it were not; it might bee otherwise Natural enough, and you may hear of it in Hippocrates, and in the verie same words used by Josephus here. Καὶ σπαιδῶν ἦν αἰδοίων. Aphorif. Lib. 3. §. 7. Aph. 21.

Chronicon.
Alex. and p.
488.

And yet you shall see how this Tradition hath improved it self under the Christian's hands, Ἡρώδης ὁ δὲ ἑρῶν δειπῶ πατρὸς σκάληκας δὲ ἐμβροχίας ἐπὶ σάμαλῳ, καὶ σαπρὴς ἔλθῃ καλαστέρεζ τὸν βίον, ποιὴν δικαίαν τίσις αἰδ' ὅν αμαρὶ ἐνθλαῖν ἀνέλε παθία τῷ σώματι ἡμῶν ἔνεκα. that is, And Herod beeing struck with a grievous dropsie, the whole state of his Bodie corrupted, and the Worms crawl'd out. Thus hee departed this life, receiving a just vengeance of that murd'ring, which hee committed upon the Children in Bethlehem for our Saviour's sake.

Cedren hath it out of another Autor, that this Herod was famously known by the Name of παιδοκλόνῳ The Child-slaier. Herod might bee so called for the killing of his own sons.

But I wonder where the Autor had this.

Indeed Eusebius himself hath said more then com's to his share, as to this matter. Even hee also accuseth Herod of this horrible diseas, and chargeth it upon the murder of the Children, but (which was the Sleepiness of the Forgerie) hee quoteth Josephus for it too.

Our own Elfrick the Abbot as unadvisedly, who having told the Storie, closeth it up with this rash doom upon Herod ἦρε ὕπελα cining, and the wicked King died Miserably. Photius hath delivered it more exprelly bad, and to no sens of Traditional belief. I know there is a kinde of well meaning in these devout Lies; but no more acceptable to him whom it seemeth to concern, then the cutting off of a Dog's neck. The Christian interest is more absolute and suffici-

ent

ent of it self then to need a superogation of this kinde.

The simplicitie of *Joannes Antiochenus* is more useful here then the Judgment of *Eusebius*. Hee telleth the Historie of the Children out of the Scripture it self, and then maketh this end of *Herod's* matters, out of *Clemens the Chronographer*. Καὶ ἄσθεις ἐβίβη ὁ Ἡρῴδης πάλιν διὰ τῶ, σκαλκίβετο ὁ ἰσθίος, ἔδιδάκεν that is, And immediately *Herod* beeing taken with an incurable diseas, was eaten up of worms and so died. *Joan. Antiocben. Melala Chronog. Lib. 10. Ms. in Arch. Baroccian. Biblioth. Bodleiana.*

But this *Herod the Great*, was not eaten up of Worms neither; There's a difference betwixt σκαλκίνας ἑμπαύου, or *Herod's*, and σκαλκίβετο. This indeed was the diseas of which the other *Herod* died. *Antiochus* died so too: and both by the plain and visible judgment of God, the which, where it is not verie notably and convincingly revealed, it were good to make as little use of our own Augurie as wee can.

A.S. 12.
2 Macab. 9.

In the other *Herod's* case, *S. Luke* saith that an Angel struck him. This Angel in *Iosephus*, is but an Owl, βουβα τὸν ἑρσελον: and a Geyman Soothsayer had told the King as much before. *Antiquit. Lib. 18. C. 8.* But of this in a more proper place.

But if *Herod the Great* had been σκαλκίβετο, or eaten up of Worms, and by the judgment of God too: is it to bee thought that this judgment looked a-squint upon all the rest of this Kings enormities, and cast a full eie onely upon the Massacre of the Children?

This is but to deliver up *Herod* to Satan here, that his soul might bee saved in the daie of the Lord. Would you have such a man thus taken from the evil to com? Rather then so, if you would have a damnation upon *Herod* that sleepeth not, let him have his portion in this life. Let him die the death of the Righteous, and let his last end bee like his.

Though hee may seem to you to bee never so much pluck'd off from God's right hand, yet you do not see that this man was written Childless: though hee had drank so deep of the Blood of Innocents, Stil there was one left, and one of his own Race too, to sit upon the Throne of *Julie*.

you are not to reckon of these things according to your own angrie waie of vengeance. The right *profligati homines*, and those that are notoriously engaged, especially in intested impieties, are most usually condemned to prosper here, that they may bee the more secretly and justly reserved to the blackness, and darkness of their own other World.

But if you will now, *Hered* shall bee left in the verie same case that you would have him.

Let it bee so, that hee was judged here, that hee might not bee condemned hereafter; or, let both bee true, ('tis so sometimes) Then I believ with you that the doom did as principally, and immediately reflect upon this Murder of the Innocents, as upon anie of all the rest.

There is an aggravation in the Number too; at least if the account bee honestly given up to our hands.

The Greek Tradition in the Rubrick to the Dale, is, *ὅτι ἡ ἀριθμὸς ἑκατάδης ἰδ'.* That it was no less then fourteen thousand. *Memolog. Decemb. 29. Antholog. f. 132. a.*

The Æthiopick Church reckoneth of as manie in their Missal Memorials.

I know not what to saie to this, but if it beee so, then *Thou Bethleem Ephratah art not so little among the Thousands of Juda, Mich. 5. 2.*

It will not bee much beside the matter, if here I remember you of this Storie.

The Town of *Hamel* in the Dutchie of *Brunswick* was exceedingly pestered with Rats. There happened to com to Town a Rogue Fidler, who undertook presently to quit the Place of all the Vermin, upon condition to receiv such a summ of monie for his pains. The Burgers agreed. The Fidler betook him to his Pipe, at the sound whereof the Rats came all forth, and followed the fellow quite through the Town to the River *Weser*, where they were all drown'd. The Piper (the *Pid'e Piper* they call'd him) came to demand his monie: but the summ was now thought to bee too much, especially the thing beeing don so easily too, and so unexpectedly: yet they allotted him a good sufficient reward; but the fellow would have his bargain, all or none;

none; or els hee would com by it as hee could: They bid him take his Courf. The fellow fet his Pipe to his mouth and to work again as before. And all the Children followed him out of the Town, to the vale of *Koppenburgh*, where the Mountain seemed to open and receiv in these little ones into a preposterous womb, and so closed up again. but certain it is, that it was never yet heard of where, or how that Earth delivered her self of these children again. The Number of the little ones was 130. And the thing was don in Sermon-time, upon the 26 of *June*, in the Year 1284. as *Sethus Calvisius* out of the Annals of the Place.

The special Reason why this Storie is here set down, is that which follow's. In the memorie of this disaster, The Men of *Hamel* date all their publick Matters especially, from this *Exodus*, or going forth of the Children, setting it down next to the Year of our Lord.

Ammianus Marcellinus telleth of two that suffered unjustly under the Tyrannie of *Valentinian*, *Quorum memoriam apud Mediolanum colentes, nunc usque Christiani locum ubi sepul-ti sunt, Ad Innocentes appellant.* whose memories the Christians at *Millan* do yet celebrate, And the Place where they lie buried is called, *The Innocents*. These two last digressions were not intended to bee mistaken, but by this uninterested disguise, the more to justifie the Celebrations of these our own Innocents indeed. The severall practices of whose Memories, I would have here taken as they are received, and they shall bee more justly then affectionately delivered.

Brocardus in his description of the Holie Land, pointeth you to the verie place where these Infants were slain. Item (saith hee) *ostenditur locus occisionis Innocentium puerorum.*

Adrichomius and others tell you of a Chappel there about *Bethlehem* dedicated to their memorie, and under that a Vault, in the which these little Bodies lie buried.

The description of this Vault you have in the *Viaggio da Venezia. Al Santo Sepolcro. Verso l' oriente glie un'altra grotta, ouero caverna, giu bassa, & stretto, ordinata in modo d'una Croce. è qui furono sepolti gli santi Innocenti, &c. Ancora ne sepeliron una parte di ditti Innocenti fra Bethlehem & Bethama,*

otto miglia, lequali sepulture se vedeno ancora hoggi di. that is, Eastward, there is another Grott, or Cavern lying low underneath, and the passage verie narrow, it is contrived into the fashion of a Crois, and here (som of) the Holie Innocents lie buried. Another part of them lie buried in the waie betwixt Bethlehem and Bethanie, for a matter of eight Miles distance: And their Sepulcres are to bee seen to this verie daie.

This is all the Local memorie of these Infants I met with. And 'tis more too then the good Arabick Nubian Geographer had heard off.

The Daie.

§. For their Anniversarie Remembrances concern'd in time, I do not finde their Daie among the Antient Holie Ones.

There is a Greek Apostolical ('tis cal'd so) Institution of the Church Holiedaies. 'Tis true; They are but few there, Indeed they could not bee manie, as then. This bloodie seed of the Church was not yet so much cast upon the ground.

The Greek Enumeration acknowledgeth, and appointeth S. Stephen's Daie to bee kept Holie, but of the Innocents no mention there at all.

The Arabick Translation of this Constitution hath more Holiedaies then the Original, and the Hypapante for one.

And you are to rest (saie they *ني عيد الانبيو بتي*)

الذي نعو دخول السيد المسيح

في عيد الانبيو بتي *هو دخول المسيح الى الهيكل* upon the Festival (called) Aibubanti, and that is the entrance of the Lord Christ into the Temple. Constitut. Arab. Ms. fol. 67. a.

This Holiedaie is called in the Romane Church Purification B. Marie. Wee call it so too: and from the Saxons, Can-Joseph. A. dlemas-Daie; Here the Arabick Greek word Aibubanti (ἁγια. γα. Ms. in *travln*) seemeth to betraie the trust of the Translator, and therefore though it fall not so directly within my business: yet it is not to bee let go.

Codex Con-
sor. Arab.
Joseph. A.
dlemas-Daie;
Egypt. Ms. in
Archiv. Ro-
an Bibl. Bod.

It passeth unaccepted against, that this Holiedaie was first made at *Constantinople*, and no sooner then the times of *Justinian* the Emperor, if it should bee so. The Arabick Constitution doth not so providently begin with *Ego Petrus & Paulus*, &c. as the Greek; and then afterwards insert a Holiedaie of *Justinian's* making which was no less then 500 Years after.

But to make this up as well as I may.

It is certain that the Arabick Translator followed som other Greek Copie then that which is now most usually received.

It is certain also that this verie Holiedaie was verie antiently and immemorially observ'd in the *Æthiopick*, the *Coptick*, and the *Syriack Churches*, &c. and by the name of *إدخال الرب* or, *Ingressus Domini*, the entrance of the Lord into the Temple. So that for the Thing and Celebration it is absolutely old enough, if not Apostolically so; yet however (and which is the matter) much deeplier engaged in Antiquitie then the times of *Justinian*: But for the Greek word here in the Arabick disguise, it is not so readie to give a just account. (And yet if I should saie, that the Greek word were as antient as the thing, though not in use and solemnitie at *Constantinople*, till those verie times of *Justinian*. I know not what anie man could happily saie to the contrarie.

And so I have discharged the Translator as I could. But as to my own matters, It is to bee confessed here, that though the Arabick Constitution maketh more Holiedaies then the Greek, yet it maketh no reckoning of *Innocents* daie at all: neither indeed do I finde this Festival in anie of the Eastern Almanacks.

For however there bee Lessons appointed for this daie; see *Novum Testamentum* down at the end of som *Syriack Translations* (as well Manuscript as Printed) of the New Testament, yet the Holiedaie is not to bee found in the *Antiochian Calendar*. *Ms. in Arch. Biblioth. Bod.*

And though the *Æthiopic Church* in the Celebration of their *Corban* or *Communion*, useth to make a verie solemn and devout Memorial of these *Innocents*, yet there is no Daie

assigned to them in the Calendar of that Church Neither was it to bee look't for. For the Coptick Almanack it self (which is known to prescribe to this other) hath it not neither

*Athanasius
Kircher.
Grammat.
Copt. Sect. 6.
C. 3. pag. 332
Alkas Cyriac.
Tab. Astron.
Arabs. Ms.
in Archiv.
Laudin. Bib.
lioth. Bodlei-
an.*

Indeed, None of all these Calendars acknowledg more then seven or eight Holie-daies throughout the whole Year; that is, the *Annunciation*, the *Nativitie*, the *Epiphanie*, &c. *Præter hæc Festa celebranda, alia non invenio.* More then these I finde not, saith One, (and of the Romane interest too) It is his note to the Coptick Calendar : And the reason importeth alike for all the rest. 'Tis true. I can tell you of an Arabick Calendar of *Alkas* at the end of his Astronomical Tables, wherel finde this Daie put down under the name and title of *قتل اطفال* *Occisio puerorum*, or, The

Murder of the Infants. But I can perceiv too that this Calendar is not verie antient, as well by the Memorie of Saint Chrysostom there in these words *وقات يعذنا ف*

الذم نعي that is, *The death of John of the Golden mouth.* (as the Eastern Men use to call this Father, and hee is often so quoted in the Arabick Catena) : as also by an evident plainness of the Romane engagements there, not onely from the verie great number of Holiedaies, but of such too as expressly belong to the Relation, and the (late too) institution of that Church.

Here I do not mean to sit as Judge upon the Holiedaies, as concerning their *Number* or *Manner* of Celebration. I mean onely to speak to you a few words of peremptorie and indifferent Truth.

1. That in the most Primitive and Apostolical times, the Calendars yielded up but a very short, and onely principal account of Saints and Martyrs; yet (which is to bee noted by som bodie) The Nativitie of Christ is alwaies one, and one of the chiefest; and moreover then that, the Saturdaie and Sundaie (would you have mee call them both Sabbath daies, or which is worst, that which was the eighth, the seventh daie) were held in equal reverence of Keeping, and Observation.

2. That

2. That the Reason why so few Saints-daies were observed in and about the first Times, how substantial soever as for that present, and exigencie, yet draweth on no necessarie Example upon us, were it not that the Eastern Churches in a full Bodie, had left the matter to this Daie, at the verie same rate as they found it then, without making anie considerable addition to that small number, anie where, and in the most set and leading Places (as the Coptick, Antiochian Churches, &c. none at all.

3. That it is most likelie, that in the Times immediately succeeding to those which are granted for Primitive, the remembrance of Saints and Martyrs was practised but in gross, at the Solemn confessionarie Commemorations of all together, in the memorial part of their Communion, and this onely by a naked rehearal of their good Names (as at the first) without anie appointment of particular daies to this or that Saint. The flying tracks of these Commemorations, you may discover in our own latest reformed Liturgies, or if you would see it nearer to the Top of Time, then let your recourse be to the Æthiopick Missal: you may see that in the *Bibliotheca Patrum*, or if you be curious and would see it somewhat more Original, you may Read (that is this part of it) in the *Prodromus Coptus*. C. 2. *De Coptit; Moribus* p. 37. & 38.

4. Lastly. That the first assignment of these Remembrances in gross, to set, and single daies, and increased too to so notorious a Bulk, was verie probably the design of the Greek, but much more especially of the Latine Church, and for the most part not so antiently neither as to be reflected upon, with anie commanding or convincing Reverence, nay nor don (when it was) to that just and clear purpose, as would be wished for in this Case.

'Tis true, The blood of these Innocents was dear and precious in the sight of God, and like that of all his Saints. So Menfius his Glosses in Naldus The Daie of one's death is better then that of one's Birth, as by an excellent abuse of expression, the Church hath verie well rendred the Place, But do you think that a Report of this kind will make these bones fat? (*Pro*. 15. 30.) your selfs it may.

'Tis

'Tis true too, that a good Name is better then pretious Ointment (*Eccel. 7. 1.*) but do not you know, that these dead Flies, (wich Reverence to your Saints bee it spoken) do make this Ointment (which in the right sens indeed would bee verie pretious) to have a stinking Savor?

Let mee tell you the Truth (though I do it with an unforward will) This is one of the Little Follies that will stick upon you, who otherwise might bee accounted to have been Men in Reputation for Wildom, and Honor. *Ecclesiastes 10. 1.*

And now I think almost as much as could bee, hath been said against the daie of these innocents. And yet for all that it is certain that the Holiedaie is of verie old standing in both the Churches. And thus, and thus it was celebrated.

As nearer home, I shall begin with the Use of the Abbie of *Oseney* here at *Oxford*, (it was so, but the Maps will cheat you now (indeed they are cheated themselves) 'tis *ubi Troja fuit.*)

By the use of this Church they were wont to bring out upon this daie, the Foot of a childe, prepared after their fashion, and put upon with red and black Colours, as to signifie the dismal part of that daie. They put this up in a Chest in the Vestrie, readie to bee produced at the time, and to bee solemnly carried about the Church, to bee adored by the People.

My autoritie for this you have here set down, out of an old Ritual of that Place, and observed to mee by my verie good, and learned friend *Gerard Langbain*, Doctor of Divinitie, and Provost of *Queen's College*.

The Rubrick in the Ritual is, *Item notandum quod in die Innocentium, post Primam, prepararetur Pes innocentis, viz. cum rubro auriculari, nigroque panno super auricularem posito, qui jacet in quadam cista in Revestuario, & postea in Katola deferatur, ut adoretur à populo.*

The *Rumick* wooden Calendar useth to distinguish these Holidiaes, not as wee, and other folk do, but by a prettie kinde of Hieroglyphical Memorie.

As

As instead of S. Gregorie's daie, they set you down in a Picture, a Schoolmaster holding a Rod and Ferula in his hands. It is becauf at that time (as beeing about the beginning of the Spring) they use to send their children first to School, *Ades superstitiosi sunt quidam, &c.* and som are so superstitiously given, as upon this night to have their children asked the question in their sleep, whether they have anie minde to book, or no; and if they saie, yes, they count it for a very good presage, *Sin tacuerint aut negent, stive eos adjudicant*, but if the children answer nothing, or nothing to that purpose, they put them over to the Plough.

So for S. George's daie they picture a Hors; for S. John Baptist's, A Lamb; *ad agnum Dei, de quo vaticinatus est respicientes.*

For Simon and Jude's daie a Ship, becauf they were Fishers; and so (to com to the matter) for Innocents daie, the drawn sword of Herod. *Olaus Wormius, Fast. Danicor. Lib. 2. Cap. 19.*

It hath been a custom, and yet is elswhere, to whip up the children upon Innocent's daie morning, that the memorie of this Murther might stick the closer, and in a moderate proportion to ast over the crueltie again in kinde.

Lewis the eleventh was so sad and serious a remembrancer of this Martyrdom, that hec would not bee interrupted by anie affairs of State how important soever, in the Strictest Sanctification of their Daie. *Philip de Commynes.*

But the most commensurate Recollection of this daies business (did not the Superstitious part spoil the Decorum) is that, which wee are now about. A celebration of the daie, and the divinest parts of that, by a Service and Solemnitie of children.

The *Episcopus Choristarum* was a Chorister Bishop chosen by his fellow Children upon S. Nicholas daie. Upon this daie rather then anie other, becauf it is singularly noted of this Bishop (as S. Paul said of his *Timothie*) That hee had known the Scriptures of a Childe) and led a life sanctissime ab ipsis incunabilis inchoatam. The Reason is yet more properly and expresly set down in the English Festival.

It is sayed that his Fader hyght Epiphanius, and his Moder Ioanna, &c. And whan hee was born, &c. they made him Cbristen, and caled him Nycolas, that is a mannes name, but he kepeth the name of the child, for he chose to kepe vertues, meknes, and simplenes, and without malice. also we rede while he lay in his cradel, he fasted wednesday and friday: these dayes he would souke but ones of the day and ther wyth held him plesed, thus he lyued all his lyf in vertues with this childes name. And therefore chylldren don him worship before all other Saints, &c. Lib. Festivals in die S. Nicholas fol. 55.

From this daie till Innocents daie at night (it lasted longer at the First) The *Episcopus Puerorum* was to bear the name, and hold up the State of a Bishop, answerably habited with a Crozier, or Pastoral-staff in his hand, and a Miter upon his head, and such an one too som had, as was *multis Episcoporum mitris sumtuosior*, (saith one) verie much richer then those of Bishops indeed.

The rest of his fellows from the same time beeing, were to take upon them the Style and counterfaict of Prebends, yielding to their Bishop (or elf as if it were) no less then Canonical obedience.

And look what service the verie Bishop himself with his Dean and Prebends (had they been to officiate) was to have performed, the Mass excepted, the verie same was don by the Chorister Bishop, and his Canons upon the Eve and the Holiedaie.

By the Use of *Serum* (for 'tis almost the onely place, where I can hear anie thing of this, that of York in their Processional seemeth to take no notice of it) upon the Eve to Innocents Daie, The Chorister Bishop was to go in solemn Procession with his fellows *ad altare Sancte Trinitatis, & omnium Sanctorum* (as the Processional, or *ad altare Innocentium sive Sancte Trinitatis*, as the Pie) in *capis*, & *cereis ardentibus in manibus*, in their Copes, and burning Tapers in their Hands, The Bishop beginning, and the other Boies following. *Centum quadraginta quatuor. &c.* Then the Vers, *Hi cuncti sunt ex omnibus, &c.* And this is sung by three of the Boies.

Then

Then all the Boies sing the *Prosa Sedenem in superne maiestatis arce*, &c. The Chorister Bishop in the mean time fitteth the Altar, first, and then the Image of the Holie Trinitie. Then the Bishop saith *modestâ voce*, the Vers *Letamini*, and the Respond is, *Et Gloriamini*, &c. Then the Praier which wee yet retain.

Deus, cuius hodiernâ die præconium Innocentes Martyres non loquendo, sed moriendo, confessi sunt, omnia in nobis vitiorum mala mortifica, ut fidem tuam quam Lingua nostra loquitur, etiam moribus vita fateatur; Qui cum Patre & Spiritu Sancto, &c.

But the Rubrick to the Pie saith, *Sacerdos dicat*, Both the Praier, and the *Letamini*, that is som Rubricks do, otherwise I take the Benediction to bee of more Priestlie consequence, then the *Oremus*, &c. which yet was solemnly performed by the Chorister Bishop, as will follow.

In their return from the Altar *Præconiorum puerorum incipiat*, &c. The Chanter Chorister is to begin *De Sancta Maria*, &c. The Respond is *Felix namque*, &c. & sic processio, &c.

The Procession was made into the Quire, by the West door, and in such order (as it should seem by *Molanus*) ut *Decanus cum Canonicis, infimum locum; Sacellani, medium; Scholares verò cum suo Episcopo ultimum & dignissimum locum occupent*, &c. That the Dean and Canons went formost; the Chaplains next; The Bishop with his litle Prebends in the last and highest place; the Bishop taketh his seat, and the rest of the children dispose of themselves upon each side of the Quire, upon the uppermost Assent, the Canons resident bearing the Incense, and the Book; and the Petit Canons, the Tapers, according to the Rubrick. *Ad istam Processionem pro dispositione puerorum scribuntur Canonici ad ministrandum iisdem; Majores ad iburibulandum, & ad Librum deferendum; Minores ad Candelabra portanda, &c.*

And from this hour to the full end of the next daies Procession, *Nullus Clericorum solet gradum superiorem ascendere cujuscunque conditionis fuerit.*

Then *Episcopus in sede sua dicat versum. Speciosus formâ, &c. Diffusa est gratia in labiis tuis, &c.* Then the Praier. *Deus qui salutis eternæ, &c. Pax vobis, &c.* Then after, the Benedi-

canus Domino, Episcopus puerorum in sede sua benedicat populum, in hunc modum, that is, The Bishop of the Children sitting in his Seat, is to give the Benediction, or bless the people in this manner.

Princeps Ecclesie pastor ouilis cunctam plebem tuam benedicere digneris, &c. Then turning towards the People hee singeth or saith (for all this was in *plano cantu*, that age was so far from skilling discant, or the Fuges, that they were not come up to Counterpoint) *Cum mansuetudine & charitate humiliate vos ad benedictionem; the Chorus answering, Deo gratias.* Then the Cross-bearer delivereth up the Crozier to the Bishop again, & tunc *Episcopus puerorum primo signando se in fronte sic dicat. Adjutorium nostrum in nomine Domini, the Chorus answering, Qui fecit Cælum et Terram.*

Then after som other like Cerimonies performed, the *Episcopus Puerorum* or Chorister Bishop begineth the *Completorium* or *Complyn*, and that don, hee turneth towards the Quire, and saith, *Adjutorium, &c.* then last of all hee saith,

*Benedicat vos omnipotens Deus,
Pater, et Filius, et Spiritus Sanctus.*

In die Sanctorum Innocentium ad secundas vesperas accipiat Cruciferarius baculum Episcopi puerorum, et cantent Antiphon. Princeps Ecclesie, &c. sicut ad primas vesperas. Similiter Episcopus puerorum benedicat populum supradicto modo, et sic completur Servitium hujus diei. Rubric. Processional.

And all this was don with that Solemnitie of Celebration, and appetite of seeing that the Statute of Sarum was forced to provide, *sub pena majoris Excommunicationis nè quis pueros illos in præfata Processione, vel aliàs in suo ministerio, premat aut impediatur quoquo modo, quò minus pacificè valeant facere et exsequi quod illis imminet faciendum, &c.* that no man whatsoever, under the pain of *Anathema* should interrupt or press upon these Children, at the Procession spoken of before, or in anie other part of their Service in anie waies, but to suffer them quietly to perform and execute what it concern'd them to do.

And the part was acted yet more earnestly, for *Molanus* saith, that this Bishop in som places, did *regius, census, et Capones.*

pones, annuo accipere, receiv Rents, Capons, &c. during his Year, &c. And it seemeth by the Statute of *Sarum*, that hee held a kinde of Visitation, and had a ful correspondencie of all other State and Prerogative, for the Statute saith. *Electus autem puer Chorista in Episcopum modo solito puerili officium in Ecclesia (prout fieri consuevit) licenter exsequatur, Convivium aliquod de cetero, vel visitationem, exterius, vel interius, nullatenus; sed in domo communi cum Sociis conversetur, &c. Ecclesiam, et Scholas cum ceteris Choristis statim post Festum Innocentium frequentando &c.*

More then all this, *Molanus* telleth of a Chorister Bishop in the Church of *Cambræ*, who disposeth of a Prebend which fell void in his moneth (or Year, for I know not which it was) to his Master, *quasi jure ad se devoluta, Quam collationem beneficii verè magnifici Reverendissimus Præsul, cum puer grato animo Magistrum suum bene de Ecclesiâ meritum nominasset, gratam, et ratam habuit.*

In Case the Chorister Bishop died within the Moneth, his Exsequies were solemnized with an answerable glorious Pomp and Sadness. Hee was buried (as all other Bishops) in all his Ornaments, as by the Monument in Stone spoken of before it plainly appeareth, the express or Image whereof I have here set down in the dead Posture, as repeteing over a passage of that kinde, which deserveth to bee remembered, though it were not fit to have been don.



For this Antick at the Feet of the Childe, it is also a little to bee spoken to.

This Manner in Sepulture is verie antient and usual, both in the Christian, and the Common Interest; and yet, mee thinks, 'tis a hard matter to fix a through pac't Reason upon it.

*Geographia
Nubiensis
Part. 3. c. li.
47.*

The Arabick Nubian Geographer hath this piece of Storie. Hee verie fully describeth the Sepulcres of the *Septem Dormientium* (the thing I think is not so, but will serue the turn, as if it were true) and then saith.

At the Feet of these Dead Sleepers, and to each of them a Dog laie to the Tomb, his head reflex't upon his Tail.

It will bee a safe and easie waie howsoever (and I think 'tis true too) that all these appointments of Gentrie came down from the *Egyptians*. It seem's wee have not observed yet how much of the great business of Heraldrie wee have taken from them; whereas wee that wonder at this odd kinde of writing, expresse and turn it into English our selues. *Pausanias* in the *Bœotica*, where hee speaketh of the Sepulcres of those *Thebans*, which so stoutly fell in the *Macedonick* war; saith, that their Tombs had no Inscriptions, *ἐν ᾧ οὐκ ἦν στήλη ἀντὶ τοῦ Λέοντος*, but the statue of a Lion stood by as to signifie their courage (and fortitude.). *Ptolomæus* the Phœzion rendereth the Original of these things up to *Hercules*. But that huge Name signifieth so much, and so little, that I know not how to make the Synchronism.

The matter, if it bee taken from the Original, is plainly Hieroglyphical. That People were the First, that read neither backwards nor forwards, but a waie of their own. *Cassinius* and others may bee seen to the 37 Hieroglyphick of *Horus Apollo*.

For the Thing here, The Head indeed and forepart was much defaced, but it was not untoward to guess the Dragon by his tail, where yet I did not onely make use of my own Sagacitie (such as it is) but of that also of my Ingenious friends, M. *Edmund Chilmead*, and M. *Richard Goodridge*, who discovered no otherwise upon the Place.

The little Monster (I think I may call it so) seemeth to acknow

acknowledg it self to som Noble Familie, but I believ 'tis higher yet; and as to expresse a Bishop in everie point, referreth up to That of the Psalmist, *Conculcabis Leonem & Draconem, &c.* For the Smalness of this Matter had reason to entitle it to the divinest looks they had at that time; and a child of this kinde might bee thought fit enough to tread upon the Old Serpent.

In the Greek Traditions concerning the daie I finde not anie thing like to this Manner of Celebration. And in the Latine but verie little. *Durand* indeed maketh mention (and onely so) of the *Benedictio Puerorum in die Innocentium*. Beletb saith as much. *Nocturnos & universum Officium crastinum celebrant Diaconi, quod Stephanus fuerat Diaconus, & ad Lectiōnes concedunt Benedictiones (quod tamen facere non debent, saith Durand) ista tamen ut ejus diei Missam celebret Hebdomodarius. Sic eodem modo, omne officium perficiunt Sacerdotes ipso die beati Joannis, quod hic Sacerdos fuerit, et Pueri in ipso Festo Innocentium, quia Innocentes pro Christo occisi sunt. Beletb Divin. Offic. Explicat. Cap. 70.* The Saxons had, and kept the daie, as it seemeth by their Evangelistarie, where the Rubrick to the Gospel is *Þýr godþpel real on cýðamærre dag. This is the Gospel for Childmasse or Childermas daie.* But of anie Chorister Bishop, as to bear a part in the Observation I did not attein unto: and since I can almost perceiv that it was not much to bee expected, and I am not to dissemble that a verie ingenuous friend of mine *M. Thomas Barlow* of Queens College suggested to mee as much. The Custom doth verie much appear to have taken its rise from the Romish; but how anciently, I must confesse, I know not. It began to loof it self more especially from the times of the Council of *Basil*, in the 21 Session, whereof it receiveth this sharp rebuke.

Turpem abusum in quibusdam frequentatam Ecclesiis, quo certis anni Celebritatibus nonnulli cum Mitra, baculo, et vestibus Pontificalibus more Episcoporum benedicunt, (quod Festum Fatuorum vel Innocentium, vel puerorum, in quibusdam regionibus nuncupatur) &c. Hec sancta Synodus Statuit, et jubet &c. ne hæc, aut similia ludibria exerceri amplius permittant. Session. 21.

I know not whether it will bee best to saie, that the Reverend

*Durand. lib.
7. cap. 44.
Numb. 15.*

read

rend Fathers might have been les mistaken, but that the *Festum Fatuorum* was a distinct Holiedaie from the Innocents daie is a clear case by *Durand. ubi supra.*

Otherwise I think it is not much to bee thought, that God took anie verie great pleasure in this Sacrifice of Fools.

It seemeth indeed to suit well with Flesh, and Cerimonie, that the Memories of the young Innocents should bee kept in store by a Holiedaie of Children, but 'twas but *strange* fire. The word of the Lord was pretious in those daies, when the Childe *Samuel* ministred before Him in a Linen Ephod.

All this notwithstanding you may note too, That these are not the least of those little Ones which have been made capable of this improper excellencie.

Baronius telleth of an Archbishop of *Rhemes* consecrated at five years old. But see *Sethus Calvisius* to the Year after Christ 925. yet a little further, and that you may the les bee mooved at this small thing represented here unto you in such grand apparel: I shall set down in the last place (as connatural to the business) a Storie of an *Episcopus Piscis*, ora Fish in Bishop's habit, you must not question whether this bee *jure Divino*, or no: This Sea-ghost appeared in this form and fashion.



You may finde as much in *Gesner* and others, but *Rondeletius* is my Autor, and these are his words.

Hee had related before of a Monk-Fish, and then hee saith.

R

Monstrum



Monstrum aliud multo superiore mirabilius subjungo, quod accepi à Gjsberto Medico Germano, cuius antè aliquoties memini, quod ipse ab Amsterodamo cum literis acceperat; quibus ille affirmabat, Anno 1531, in Polonia visum id Monstrum marinum, Episcopi habitu, & ad Poloniam Regem delatum, cui signis quibusdam indicare videbatur vehementer se cupere ad mare reverti, quò deductus, statim in id se coniecit. Sciens omitto plura quæ de hoc Monstro mihi narrata sunt, quia fabulosa esse arbitror, Ea est enim hominum vanitas, ut rei per se satis mirabili, præter verum plura etiam affingant

gant; Ego qualem monstri iconem accepi, talem omnino exhibeo, vera ea sit annō, nec affirmo, nec refello. So Rondeletius. Not to bestow much upon the Translation, Inshort it is: That in the Year 1531 a Fish was taken in Polonia, Such an one as represented the whole appearance and appointments of a Bishop. This Sea-Monster was brought to the King, and after a while seemed very much to expresse to him, that his minde was to return to his own Element again, which the King perceiving commanded that it should bee so, and the Bishop was carried back to the Sea, and cast himself into it immediately.

There is a stranger thing belonging to this Storie then the thing it self, that Cromer who lived then, and wrote the Historie of Polonia at that verie time, should know nothing of the matter.

Bellonius saith, that this Fish was for all the world like to a Romane Bishop, sua mitrâ, suisque reliquis ornamentis, &c. What Poperie in the Sea too? Away with these Bables: 'tis a marvail that such fopperies should bee pretended, to the beating down of substantial Truths, (because you and I must live forsooth,) and yet the things themselves should signifie just nothing at all.

Cujus corporis magnitudo facies ac cultus, talis erat omnino qualem videmus Episcopi cuiusdam Romani.

F I N I S.

125

125-174P

125-174P

DE
Æris & Epochis.

SHEWING
The Several Accounts of Time
among all Nations, from the Creation
to the present Age.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*



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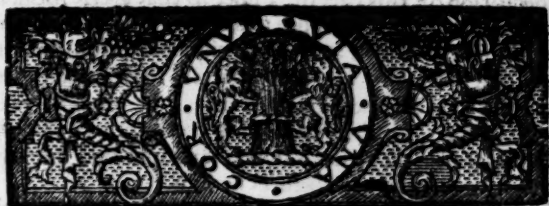
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Annals of Epiphany.

By the Rev. John Henry Newman, D.D.,
Vicar of St. Mary's, Littlemore, Oxford.

LONDON:
Printed by J. H. & J. W. Groom, 15, Abchurch Lane.

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In the Strand, near the Temple.



DE
ÆRIS & EPOCHIS.

Shewing
The Several Accounts of Time
among all Nations, from the Création
to the present Age.



O determine the Confusion of Things, Chronologie taketh part with Historie, which interweaving the Account of Time with the passages of Storie, rendreth the *Series* more distinct, and fitter for comprehension.

Not to bee curious about the description of Time, where *confession*. of S. Austin confessed, *Si nemo ex me querat, scio; si quaerenti explicare velim, nescio.* 'Tis the measure of all our Motions, and is divided By the two greater Lights of Heaven, into Daies, and Moneths, and Years, *Gen. 1.* The two lesser parts of Time will offer themselvs in the consideration of the greater.

A Year, though it might have been astruly said of anie other Star or Planet, yet is it now made proper to the Sun and Moon, whose Revolution in the Zodiack is the general

ral definition of this part of Time, so that everie Moneth, in the stricter sens, should bee taken for a Lunar Year: but that use hath prevailed against the right acception, making the Moon's Year to bee that space of Time wherein shee measureth the Zodiack twelve times, or maketh twelve Conjunctions with the Sun. This course shee dispatcheth in the space of 354 daies, 8 hours, and some odd minutes, eleven daies, or well nigh before the Sun.

The Sun's Year is the Revolution of his Motion in the Ecliptick, which if it bee accounted in the Zodiack, it useth to bee called *Annus Temporalis*, because it so distinguisheth the *quatuor Tempora*, Summer, Winter, &c. It is otherwise termed (and indeed most properly) *Annus Tropicus* or *vertens*, because the Astronomers of old reckoned this Year from the Tropicks first, as it may seem, though after also from the Equinoctial's depending upon the Sun's entrance into these Points, which they used to observe with a great brazen Circle planted in τῇ ναυαρχίᾳ σοῦ τιβαρχῶν, in the square Porch at Alexandria, mentioned by Hipparchus, whom Ptolomie citeth in the third of his *Almagest*. & 2. Chap. which is concerning the quantitie of the Year.

Cabasil. lib. 3.
Ptolem. C. 2.

If the Revolution bee accounted from anie fixed Star to the same again, the Year is then called *Annus Sidereus*, first appointed by Thebit the Arabian, and very much advanced by the late learned Copernicus against the unsounder opinion of Ptolomie, in whose judgment it seemed as deceivable as to account from the wandering Saturn, or Jupiter.

A Year therefore in our most useful sens, is that space of Time, in which the Sun passeth through the twelve Signs reckoning his Motion from under anie one of the fixed Stars (but from Aries to chuse) unto the same again.

The precise Quantitie of this Year in Daies is determin'd of by all to bee 365, but the surplus of Hours and Minutes hath verie much and vainly exercised the most curious.

To saie nothing of Democritus, Harpalus, Meton, Aristarchus, Archimedes and others, who assigned each of them his severall Quantitie. Julius Cesar's Mathematician setteth down 365 daies and six hours: Hipparchus and Ptolomie found this

to

to exceed as much as made up the three hundredth part of one daie. *Albaregnius* doubled this proportion. The Correctors of the Romane Calendar like none of these, and whereas all the rest adjudged the Surplus to bee less then the fourth part of a Daie, *Copernicus* findeth it to bee more, and setteth down 365 daies, 6 hours, and 40 seconds. *Censorinus* therefore said well that the Year consisted of 365 daies, and one part of the sixth, but how much, saith hee, no bodie know's. But the *Julian* proportion, as most readie for calculation, hath obtain'd in Chronologie. *Erit igitur* (so *Scaliger* said of his) *instituti nostri fundamentum Annus Julianus.* *Emend. Temp. por. la.*

CHAP. I.

Concerning the Characters of Time.

A Character in Chronologie, is a certain Note whereby an infallible judgment is made of the time proposed.

They are either Natural or Civil. Natural, as Eclipses, the Cycles of the Sun and Moon, &c. Civil, as the Sabbatical Years, the Indictions, &c. Their importance in Historie is more then their appearance. *Sine his*, without these (saith *Scaliger*) *omnis conatus irritus*, 'tis to no purpose to go to work. *Character temporis* (as the same Autor) *constituit fines audaciæ Computatorum, ut qui in hoc negotio Characterem negligat non magis sit audiendus, quam qui negat principia.* *Can. Isagog.* Wee begin with the natural Characters, and first

CHAP. II.

Of the Eclipses.

Eclipse is more properly said of the Moon then of the Sun. The Eclipse of the Moon is caused by the Interposition of the Earth. The Eclipse of the Sun by the Interposition

position of the Moon, therefore the Sun cannot bee Eclipsed but when hee is in Conjunction with the Moon; nor the Moon, but when shee is in opposition to the Sun: yet neither do the Eclipses com to pals, as often as these Lights oppose or conjoin; for then they should bee Monethlie: Onely that Conjunction or Opposition maketh an Eclips which is Diametral; that is, when the center of the Earth and the centers of both the Luminaries shall bee in the same line, which hapneth to bee there onely, where the Moon's Eccentrick cutteth the Sun's in that Line, which is therefore called the Ecliptick. This intersection is (as needs it must) but in two places, called by *Ptolomie* the *Nodi*, one ascending, the other descending. The Arabians term them the Dragon's Head and Tail, from the fashion of the Intersections as they imagine it. But neither do these Intersections keep one certain place, but moving make a Circle of 18 Years, so that the Eclips of the Moon which shall fall out the tenth of *December* next, in the 20 deg. of *Gemini*, shall 18 Years hence com to pass in the same Sign again.

Therefore Eclipses beeing Periodical, the beginning of the World supposed, the Astronomer by Calculation can attain to anie, and all that ever have been by the same Rules, by which hee foretelleth those that shall bee so, that if anie where in *Storie* this Character shall occur, nothing can more assure the Time.

Let Instance bee made in the Beginning of the Grecian Empire, the appointment whereof dependeth upon the Battel at *Arbela*, or (as *Plutarch* correcteth) at *Gaugamele*. Eleven daies (saith the same Autor) before this fight an Eclips of the Moon was seen. 'Twas the second hour of the Night, saith *Plinie*, the Moon then rising in *Sicilie*. Astronomical calculation demonstrateth that this Eclips (all things considered) could not fall out but in the second Year of the 112 Olympiad, which was the 3619 of the World, the Sun beeing then in the 24 deg. of *Virgo*. And therefore that God in *Cicero* mistook the courf of the Stars, who pre-faged, that if the Moon should bee Eclips'd in *Leo*, a little before the Sun's rise, the *Victorie* should fall on *Alexander's* side

side. So indeed it did, but neither was the Moon then in Leo, nor the Sun in the East. For such is the assurance of this Character, that though the Astronomer learn of the Historian, that there was an Eclipse; yet where, and oft-times when it was, the Historian might learn of him.

*De Emend.
Temp. lib. 5.
Chronolog.
Bunting. fol.
126.*

Eusebius and *Dio* set down that there was an Eclipse of the Sun a little before the death of *Augustus*; but by a Calculation Astronomical, the Eclipse was not of the Sun but of the Moon, nor was it a little before, but a little after his death.

S. Hierom reporteth, that in his time (about the Year of Christ 393) so terrible a darkness overshadowed the earth (*obscurato sole*) that every man thought the World was at an end. *Nos scindimus Ecclesiam* (saith he to *Pammachius*) *qui ante paucos menses, circa dies Pentecostes, cum obscurato Sole omnis Mundus jam jamque venturum Judicem formidaret.*

But the Astronomers finde that there could be no Eclipse of the Sun then, nor near about that time; but in such cases they answer, that the Interposition was made by some unusual exhalations, of that opacitie, which might intercept the Sun's light, in as great a measure as if the Moon had com between; Such an one was that Eclipse (as some Historians miscall it) which was seen so often in one Year before *Cesar's* death, and that of the Year 798, the Sun being so dark for 18 daies together, *ut naves in mari aberrarent*, which was a greater Eclipse then the Moon could make.

*Scal. in Pro-
legom. pag.
51.*

Yet neither is it here to be dissembled that the Astronomers themselves do not alwaies agree about this infallible Character, for *Moller* findeth out, by his *Frisian* Tables, many Eclipses which cannot be attain'd unto by the *Pru-tenick* Tables, or those of the King *Alphonso*, &c. To excuse this, wee are to laie an imputation upon their Tables, as being not all exacted from the same Hypotheses, or not performed with like elaborate erection: Or otherwise wee are to saie (supposing the Tables to be exact) that some error was committed in the calculation of the Eclipse. And in this case wee are to guid our selvs by the greatest Masters in the Art. For what if *Moller* saie that the Year of

Cesar Augustus his diseaf cannot bee demonſtrated by the Eclipſ of the Moon in the begining of *Tiberius*, becauſ the Moon was Eclipſed both the Year before and after. *Seſtus Calviſius* may ſatiſfie, that neither of thoſe could bee total, as this was, and whereas the one of thoſe was ſeen at 7, the other at 8 of the Clock at night, this was ſeen at 5 in the Morning.

And therefore all this notwithstanding, the Character is to bee accounted excellent and of ſingular importance, which *Ariſtotele* himſelf, not ignorant of, appointed *Caliſthenes* at the ſiege of *Babylon*, to reſerv with all poſſible care the *tyghans*, or *Aſtronomical* calculations of the *Chaldeans*, as *Simplicius* relateth. And the care was taken, yet none of theſe obſervations (though known to bee very manie) could eſcape the injurie of time, ſave onely three Eclipſes, which came to *Ptolomie's* hands, unto which, himſelf added three more of his own obſervation, ſerving very much to the advancement of *Hiſtorical Truth*, though this bee but a ſmall number, in comparison of thoſe manie which the *Hiſtorians* here and there have committed to *Memorie*; for indeed wee are not for this matter, much leſs beholden to ignorance then to knowledg. Wee know when it was that a *Romane General* durſt not give Battel for fear of an Eclipſ: and that of the Moon in the begining of *Tiberius*, as one mentioned, as *Tacitus* can tel us, affrightned the mutinous *Souldiers* into order and accord: And 'tis not long ſince the *Conqueror* of the *Indies* perſuaded the *Natives*, that hee had complained of them to their Moon, and that ſuch a daie the God ſhould frown upon them, which was nothing elſ but an Eclipſ, which hee had found out in his *Almanack*.

However this ignorant *Admiration* was an occaſion to the *Men* of thoſe daies, not to leav ſo ſtrange an *Accident*, as an Eclipſ out of their *Storie*, eſpecially if it happened to bee great, or concurring with anie notable deſign: little aiming at that which the reach of thoſe daies hath brought to paſſ upon them, which by turning over the leav of that celeſtial volume, recovereth their Eclipſes again; and by applica.

*Tacitus An-
nal 1.*

application of this Character, maketh as sure of the time proposed, as if it had been written in Heaven.

CHAP. III.

Concerning the Cycle of the Sun.

THe division of the Year into 52 Weeks, becauf. it setteth off one daie supernumerarie, maketh an alteration in all the rest ; so that the daies of the Week (which use to bee assigned by the letters of the Alphabet) fall not alike in several Years ; but Sundaie this Year, must fall out upon the next Year's Mondaie, and so forwards till seven Years ; and (becauf the Bissextile superaddeth another daie everie fourth Year) till four times seven, that is twentie eight Years bee gon about. This Revolution is called the Cycle of the Sun taking name from Sundaie, the Letter whereof (called therefore Dominical) it appointeth for everie year. It is found by adding nine (for so far the Circle was then gon about) to the Year of our Lord, and dividing the whole by 28. So to the year following 1639, if 9 bee added, the *numerus factus* will bee 1648, which divided by 28 leaveth 24 for the Cycle of the Sun.

CHAP. IV

Concerning the Cycle of the Moon.

THe Cycle of the Moon is the Revolution of 19 years, in which space (though not precisely) the Lunations do recurr.

For becauf of the Sun and Moon's unequal motions, the changes falling out inconstantly, the time of Conjunction could not bee still the same. This varietie the Antients perceiving to bee Periodical, endeavored to comprehend what Circle it made in going about. *Cleostratus the Tenedian* per-

Origan.

suading himself, that the Varietie finished within the space of 8 years proposed his Octaëtris, affording thereby no final direction; But the error of this was discovered in part by *Harpalus* first, and after that by *Endoxus*, but more fully by the learned *Meton*, who, finding that the Revolution was not completed in less time then the space of 19 years, set forth his *Enneadecaëtris*, within the Circle whereof the Lunations (though not exactly) do indeed recur; so that if the Quadrature of the Moon shall fall out as this daie of this year; the like shall return again, the same daie of the 19. year succeeding. This Cycle is therefore called *Cyclus decennovennalis*, and from the Autor *Annus Metonicus*, from whose *Athenians* the *Egyptians* may seem to have received it, as the *Romanes* from them, in letters of gold; from whence, (if not from the more pretious use of it) it obtain'd to bee call'd, as yet still it is, the *Numerus Aureus*, or Golden Number. It was made Christian by the Fathers of the *Nicene Council*, as beeing altogether necessarie to the finding out of the *Neomenia Paschalis*, upon which the Feast of *Easter*, and all the Movable rest depended. It self is found by adding an unite to the year of our Lord, and dividing the whole by 19, the remainder shall bee the Cycle of the Moon, or if nothing remain, the Cycle is out, that is nineteen.

CHAP. V.

Concerning the Ferial Character.

THe Character of anie Time propos'd, is that which remaineth after all the Septenaries bee cast away from the whole summe converted into daies.

In rationibus Solis & Lunæ (saith Scaliger) de dierum aggregato semper abijcimus omnes septenarios; & residuum, cum horis & scrupulis est Character temporis propositi.

So the Character of a Moneth consisting of 29 daies, 12 hours, and 793 minutes, is 1. 12. 793. that is *Feria prima*.
bor.

hor. 12. min. 793. for so much remaineth more then the Septenaries. The Ecclesiastical year of old, began at *Easter*, the first Week whereof was all Holidae, the daies beeing distinguished by *prima, secunda, tertia, &c.* added unto *Feria*. From thence the daies of anie other Week began to bee called *Feria prima, secunda, &c.* 'Tis a Character of good assurance if the Historian set down *Quâ Feriâ*, what daie of the Week the Act was don. And if hee set down what Holidie or Festival daie it was, 'tis a double Character. An Example shall bee the decease of great *Otho*, which, as som Historians cast, happened in the Year of Christ 972, as others, in the Year 973, but they saie too, that hee died the seventh of *Maie*, upon the fourth daie of the Week, and a little before *Whitsontide*; but the seventh of *Maie* could not fall upon the *Feria quarta*, but in a year whose Dominical letter was E. which was the Letter of 973, as 'tis certain from the Cycle of the Sun, which that year was 2.

Besides, the Cycle of the Moon was 5, therefore the *Terminus Paschalis* that year was *March* the 22, therefore the 11 of *Maie* was *Whitsundaie*, which cannot bee said of the years before or after. Therefore 'tis certain that *Otho* died that year, or els hee died not that daie.

CHAP. VI.

Concerning the great Conjunctions.

Conjunctio superiorum is not the same thing now as of old. The antient Astrologers called no Conjunction great but that of *trium Superiorum*, when *Saturn, Jupiter, and Mars* met altogether. But the later finding the effects of the two conjoined more strong and prevailing then of the three; have given the name of a great Conjunction onely to that of *Saturn and Jupiter*.

These two superior Planets finishing their Circles in unequal time, they make three Conjunctions in the whole Revolution. The twelv Signs in Astrologie are divided into
four

four Trigons, or Triplicities, each denominated from the connatural Element; and so they are three Fierie, three *Aërie*, three Waterie, and three Earthie. Nineteen years, and som odd daies and hours gon about, *Saturn* and *Jupiter* meet together in Signs of the same Triplicity: 198 years gon about they meet in signs of several Triplicity, but not altogether incomplying: 794 years and 214 daies gon about they meet in Signs of contrarie Triplicity. The first of thêle is called *Conjunctio Minor*; the second *Media*. This latter *Magna*, the great Conjunction, when *Saturn* joineth force with *Jupiter* in the fierie Trigon or Triplicity, which though it happen in 794 years, and 214 daies, yet it useth to bee accounted by the *Numerus rotundus* of 800.

By these Conjunctions, Cardinal *Aliac* undertook to reform the whole State of Chronologie, and make infallible demonstration of the years of the World.

To bring this about, hee first of all supposed out of *Albumazar* the figure of Heaven when the World began: That the Horoscope was in the seventh of *Cancer*, and that the Sun was in the 19 of *Aries*, the rest of the Planets accordingly assigned.

This taken for granted, hee brought himself to that first and great Conjunction, which falling out in the waterie Triplicity, insinuated such an influence into the Inferior bodies, as brought upon the World that universal Deluge, as *Aoniar*, and *Albumazar* delivered out of their Antients. By this Conjunction hee assigned 2242 years for the Interval betwixt the Flood, and the begining of things, but which was neither true in it self, nor following his own Principles. And therefore wee may imagine what Conclusion hee was likely to make, whose foundation was not better appointed: though otherwise a great Conjunction may bee set down among the Characters of Chronologie; but rather to assure, then to finde out the moments of time; and more concerning that which is to com, then those which are gon and past.

Concerning



Concerning the Civil Characters, and first of the
Sabbatical Years.



S the Jews everie seventh Daie, so their Land
everie seventh year kept a Sabbath, which
was therefore called *Annus Sabbaticus*, and the
whole seven, *Hebdomas Annalis*, a Week of
Years. These seven years seven times told
made 49 years, and the 50 was their Jubile,
so called from *Jobel*, which, as from Rabbins interpret, is as
much in Arabick, as *Aries* in Latine; for so *Aquiba* one of *Talmud* in
their Doctors reporteth, that when hee travelled in Arabia *Resb. Hassa-*
hee heard the people call a Ram *Jobel*. Add herunto that *na*
when the Jubile came, a great sound of Trumpets was to
bee made through all Israël in sign of the Remissions, and
these Trumpets, they saie, were made of Rams horns. But
this, though favoured also by the Chaldie Paraphrase, yet
soundeth not so credibly to the Learned, especially the *Targum is*
known Arabick not acknowledging that word. And if not, *Jes. 6. 4.*
then it may bee said, that *Jobel* signifieth anie Musical (how-
ever horrid) sound, so called as *Mosius* helpeth it out, from
Jubal the Father of them which plaie upon the Harp and
Organ.

The Jubiles though by Institution beginning at the 2500
year from the Creation, yet are Proleptically reckoned
from the beginning of the world; which also was considered
by the Autor, for the first year of *Moses* his first Jubile, was
the last of the 51 Jubile from the Worlds Creation, ac-
counting from the Autumn where the Jubiles begin.

If it bee said that such or such a thing was don in a Sab-
batical year, 'tis a very good Character in the Jewish Chro-
nologie.

'Tis an ordinarie opinion that *Nebuchadnezar* was the
same with that *Nabopolassar* in the Canon of *Ptolomie*; But

'tis certain out of the Prophet *Jeremie*, that the 18. year of *Nebuchadnezer* was a Sabbatical year, and it may bee demonstrated out of the *Almagist*, that the 18 of *Nabopolassar* was not, therefore they were not the same by this Character.

But in accounting the Sabbatical years, this rule is to bee observed, that the same year which endeth one Jubile, beginneth the next, or otherwise the Scripture it self would bee charged with error. And therefore *Bucholcer* and others who were not aware of this, are not to bee trusted for their Sabbatical Chronologie. *Eusebius* himself was not much better advis'd: and yet *Hesychius* could tell that Ἰουδαία was 2990 τεταρταυοία ἐν ταῖς 49 the space of 49 years.

Those who think the Sabbatical years noted in the Jewish Calendars not to bee truly so call'd, may as well saie so of their Sabbatical daies. Those who think the Sabbatical years were disused in the Captivitie, must consider better of the Prophets words, who, when they seem to saie such a thing, are not to bee understood of the simple celebration, but the Moral Solemnities, as *Jer.* 34. and elsewhere. Those who think the Sabbatical years, though instituted, yet never to have been observed among the Jews, may repent of that mistake as well as *Scaliger* himself. In *Frag.* p. 34.

CHAP. II.

Concerning the *Indictions*.

Indiction ab indicendo. 'Twas the Revolution of 15 years, devised, as our *Bede* thinketh, to avoid confusion in Chronologie, likely to arise from the Common use, which was to saie, such a thing was don in such a year of such a Reign, without considering what time of the year the King that then was began to rule, or what time the Predecessor ended. But why this period should be called an Indiction, the causes given saith *Calvisius*, multe sunt quas si legas, tam diversissime sint, incertior abis quam accessisti. Several reasons are set down in *Sir Henrie Spelman's* Glossarie, out of

of *Cedren*, *Scaliger*, *Paul Petavius* and others. The first and greatest pains about this were taken by the learned *Onuphrius*, yet unprofitably. *Scaliger* considered of a new reason, but which *Baronius* refuteth *ad Annum Christi* 312. *Scaliger* again replieth in his next edition, and seemeth to acquit himself of the Cardinal's exception, but cannot bee heard neither by *Petavius* nor *Calvisius*, though as much adored by this later, as slighted by the former. And indeed saith *Petavius*, this is one of those things which could never yet bee found out, through very much enquirie hath been made after it.

*Scalig. in
Prolegom. p.
210.*

Indiction is most properly said *de Tributo Indictio*, as appeareth by the Title in the *Code*. And becaus these Tributes *indicebantur in Quinquennium*, therefore that which was wont to bee called *Lustrum*, was otherwise acknowledged by the Name of Indiction, answering to the Greek *πενταετής*, as in Circle, so in use; the Indiction beeing nothing elf but a *Romane Olympiad*. Succeeding times put *tertia Lustra* together, and called three by the Name of an Indiction; so reckoning their years, and beginning at the Emperor *Theodosius*, saith *Cedren*, but deceiving himself, for the 273 Olympiad in the *Fasti Siculi* hath this Synchronism. *Ἰνδίκτιον Κωνσταντινιανὸν ἑκταδὲς ἀρχή*, that is, Here begin the Indictions of *Constantine*. Hee saith of *Constantine*, for that before this time there had obtained in the *Antiochian* use, a *Julian Indiction*. *Indictio Juliana Antiochensium*, beginning in *Julius Cesar*, 48 years, *Ante C. N.* noted therefore in the same *Fasti* with an *Ἀρχή Ἰνδίκτιον*, or the first Indiction, but as I think of 5, not 15 years. Those of *Constantine* began (as was said) in the 273 Olympiad, in the third Consulship of *Constantine*, and second of *Licinius*. Therefore they began 312 years post *Cb. Nat.* as onely *Petavius* is not certain of. Therefore the Indictions began at the verie dismission of the *Nicene Council*, succeeding, saith *Onuphrius*, in place of the Olympiads, which, as unchristian, the Emperor had forbidden.

*Cod. lib. 10.
Tit. 16.*

The same Autor citeth a Canon of the Council, That the Bishops Rescripts &c. should bear the date of the Indicti-

ons, &c. but to bee taken upon his own trust, for the Canon, saith *Petavius*, is not there to bee found.

But certain it is, that the Indictions began at this time, consisting of 15. years: and if not with som relation to those three years, during which the Council assembled, allowing for each of those a *Lustrum* or Quinquennial, then likely for the reason given by Venerable *Bede*, or at least-wise for som other which wee know not off.

And becaus at the verie same time the Emperor celebrated his Vicennalia with great largesses and distribution of dole unto the people, as the use was; therefore the Greek of New Rome rendred the Latine Indictio by ἐμμελισμός, distributio, and *Palladius* in the life of S. *Cbrysostom*, saith, that the Asian Bishops came to Constantinople, decima tertiâ Distributione, And with the same respect, the Rescript of Honorius relaxeth the debita contracta, usque ad initium Fusionis quintæ, meaning the Indiction. *Cod. Theod. De indulgent. lib 6.*

The Emperor *Justinian* made a Law, That no Writing should pass without the date of the Indictions &c. sic enim (saith hee) per omnia tempus servabitur, &c. *L. Sancimus Nov. vel. 42.* And the providence was material, for the Indictions have proved to bee an excellent Character in Chronologie, for the assurance of things don since the times of *Constantine*.

For the time of the year, the Indictions were fixed in September originally, as may bee seen by the Rescript of *Anastasius* in *L. ult. de An. & Tribut.* And in the 24 of that Moneth as the Subscriptions testifie: but not alike retained in both the Empires, for by the use of Constantinople, they begin at the Calends of September, since the time of *Justinian* saith *Scaliger*, and that in conformitie to their new year, which began at the same time: but the Western *Cæsars* date from the 24 as of old: The first useth to bee called Indictio Constantinopolitana, the second *Cæsarea*, add to these the Romane Indiction, beginning (as their year also) from the Calends of *Januarie*.

When wee finde in Storie that such a thing is said to have been

been don in such an Indiction, as *Indictione primâ*, *secundâ*, *tertiâ*, &c. the number is still to bee understood of the same, not several Circles. For instance. *Pelagius* the Pope being accused of the Faction, against his Predecessor *Vigilius*, went up into the Pew, and putting the Gospel-book upon his head purged himself by Oath. This was don faith the Appendix to *Marcellinus*, *Indictione secundâ*. Hee meaneth not the second Indiction, but the second year of the seventeenth.

To give an instance of this Character.

Rome (faith *Prosper*, *Cassiodorus*, &c.) was taken by *Alaric* the Goth. *Varane* and *Tertullo Coss*, or at least, as *Marcellinus*, *Varane solo Cos*. for his Colleague *Tertullus* was not chosen till the Calends of *Julie*. *Marcellinus* addeth, that it was taken *Indictione octavâ*. *Orosius*, and *Cedren* undertake that this was don in the year post Ch. Nat. 411. but this answereth to *Indictio nona*, therefore the Citie was taken the year before, by this Character.

CHAP. III.

Concerning the Periods.

THE Indictions, as the Circles of the Sun and Moon are verie assuring Characters even by themselves, *sed eorum fallax est usus nisi quedam ex illis Periodus instituat*, but of much greater certaintie, faith *Scaliger*, if brought into a Circle or period; which was also considered by *Dionysius* the Abbat, who therefore (taking som example from *Victorius Aquitanus*) multiplied the Cycle of the Moon into the Cycle of the Sun, that is 19 into 28, which made up 532 years, and so it was called the *Cyclus Magnus*, and from the Autor, *Dionysianus*. Unto this the great *Scaliger* superadded the third Character of Indictions, the Revolution whereof hee multiplied into the other two, that is 532 by 15, and the whole Circle was 7980: and this is that *magna Periodus Juliana Scaligeri*; *Juliana*, from the *Julian form*, by which.

which it measureth, and *Scaliger*, from the last Hand.

The admirable condition of this Period is to distinguish everie year within the whole Circle, by a several certain Character: for, as in that of *Dionysius*, Let the Cycle of the Sun bee 2, and the Moon 3, or whatsoever, in what year soever; the same never had, nor never again could fall out within the space of time: so in this of *Scaliger*, let the Cycle of the Moon bee 5, that of the Sun 23. Let the Indiction bee 6, as it falleth out this present year 1638. I saie the same Characters shall not again concurr till the revolution of 7980 years bee gon about.

This Period the Autor fixed in the *Tobu*, or eternal Chaos of the World, 764 Julian years before the most reputed time of Creation, so that the Circle is not yet out, but shall bee the 3267 of the Incarnation.

This hee did, that hee might comprehend all, and more then ever was don, all *Ara's*, *Epoche's* and Terms in Chronologie, and in special, that of *Orbis Conditi*, which, through varietie of opinion, was so inconstantly dispos'd of, that Chronologers knew not where to fix themselves: then also that hee might give som account for the Heroical times of those *Egyptian Dynasts* pretending Antiquitie manie years further back into the Chaos, then the *Mosaical* *Nexus* or Beginning.

All this and more hee hath brought to pass by this incomparable Period, which bringing the three Characters to a concurrence yearly, distinct and several, must needs deliver up a most infallible account of time.

To advance the opinion of their concurrence, let them first bee singly considered.

Josephus saith at the end of his Antiquities, that hee finished that work in the thirteenth year of *Domitian*, and 56 of his own age, &c.

Scaliger demonstrateth by the Circle of the Moon, that either hee saith not true of the thirteenth of the Emperor, or elf himself was one year elder. Again,

The Chronologers are not a little ashamed that they should not bee able to satisfie, as concerning so late and fa-

mous

mous a Calamitie, as the siege of *Constantinople*, by *Mahumed* the second : especially recommended to posteritie, not onely by the deep impressions of so vast a Misericie, but also by som secret concourf of Fatalitie, as beeing both built and lost by a *Constantine*, and the son of *Helen*.

Thus far they agree, that the Citie was taken either Anno 1452, or elf 1453, post Cb. Nat. they agree also for the most part, that it was taken the 29 of Maie, feriâ 3.

The Patriarchial, as also the Political Historie set forth by *Crusius*, equally affirm that the Citie was taken in the year, 1453. *Chalcondyles* and *Hieromonachus* his *Archie* report, that it was the year before, but all agreeing that the daie was Tuesday, the 29. of Maie.

I saie that the year 1452 had 5 for the Circle of the Sun, therefore the 29 of Maie could not that year fall upon Tuesday, but the daie before, therefore either the Citie was taken the year 1453, or elf it was not taken the 29 of Maie; but they all agree that it was taken that daie, therefore it was taken that year, by the Circle of the Sun. Therefore also the state of the Citie stood 425 years longer then *Valens* the Astrologer foretold, who beeing demanded concerning the fate of *Constantinople*, erected the Figure of Heaven for the Nativitie thereof. The Horoscope was Cancer. Having considered the Stars hee gave this Judgment, that the Citie should live to the age of 696 years, but those are past and gon, saith *Zonaras*, except hee would bee meant of the flourishing state, for otherwise hee was deceived.

The Character of Indictions of what importance it is, that therefore absolute Chronicle of *Marcellinus* can testifie. *Quod cum singulis Collegiis consulum* (saith *Scaliger*) *suas Indictiones reddat, nihil habemus hodie perfectius in eo genere. de Emend. Temp.* pag. 513.

By an old Romane Inscription. Such an one died *Consulatu Stiliconis secundo & 7 Kal. Novembres Die Veneris & Ra Ouarta*. *Marcellinus* noteth this Consulship with *Indictione tertiâ*, therefore it was in the year of Christ 405. but the Cycle of the Sun for this year was 22, therefore the 7 Calends of November could not fall out upon Fridaie, but the daie

daie before. Besides the second Consulship of *Stilico* succeeded immediately the sixth of *Honorius*, but the year before had 5 for the Circle of the Moon: for *Claudian* saith, that *Honorius* entred the Citie the Calends of *Januarie*, *Luna* adhuc *rudi*, therefore the New Moon was in the end of December, which could not bee, except the Cycle had been five. Therefore the year before the sixth Consulship of *Honorius* was the year of Christ 403, therefore the sixth Consulship of *Honorius* was the year 404; and therefore the second of *Stilico* was 405. In this demonstration the three Characters all concurr, but not periodically, yet to the making up of a strange Truth; for by this it will follow, that hee which inscrib'd the Tomb did not know the Consul's name, though hee lived at the same time. *Scaliger* therefore. *Quam barbari sunt & impuri* (saith hee) *qui doctrinam Cyclorum irrident.* *De Emend. Tempor.* p. 514, 515.

Thus much assurance wee can make to our selves from the several abilities of each Character, but which if they meet together in this Period, set such a mark upon the time proposed, as maketh it to bee known from anie other whatsoever, within the duration of the world, or the whole Circle at least. *Artificiofissima Periodus!* as *Helvicus* admireth, with manie others: so that the Autor needed not to break forth into his *Nos qui eam excogitavimus periodum hanc satis laudare non possumus.* *Canon Isagog. Lib. 3.* Yet

Salian (otherwise a great Annalist) looseth a Chapter or two in the disparagement of this Period, as hee expected it should redound, but it falleth out unto his own. The absurdness of his exceptions betraie him thus far, that hee could have no juster cause why to expose this period, then that himself had been so unfortunate as to build his Annals upon a less during foundation. But of what accomplishment this Period is, I think wee may best of all bee judg'd by *Petavius*, the most open mouth against that great restorer of Chronologie. This *Petavius* saith, that there is not one thing in that whole Book, *De Emendatione temporum*, not liable to just reproof, this onely period excepted, then which hee confesseth to know nothing more important for the advancement

vancement of Chronologie : and therefore earnestly commendeth it unto general practice, assuring all men, that by this means, the most insuperable confusions of time may bee reduc'd to order, with most incredible ease and effect.

CHAP. IV.

Concerning the *Æra's*.

IN the account of Time, there must bee *αὐτὸ ὃ & ἐκ ὃ*, the *Unde* and the *Quo*. Accordingly Chronologie whatsoever, fixeth it self upon some certain term, to which the reckoning shall refer. The most natural Term would bee the World's creation, from which the Jews and wee Christians account our *Times*, though wee rather from the Redemption : *Si origo Mundi in Hominum notitiam venisset inde exordium sumeremus. Censorin. De Die Natal. Cap. 20.* Some of those who could not attain the Worlds beginning, reckon'd from their own. So the Romanes *ab Orbe Conditā*. Otherwise this Account useth to respect either some great Name, or some Notable event. So the *Greeks* account from their *Olympicks*, and the *Assyrians* from *Nabonasser*.

These or the like Terms of Computation, *Censorinus* expresseth by the word *Tituli* : They are most usually known by the Names of *Æra* & *Epoche*. They are called *Epoche's*, *ὡς τὸ ἐπὶ χρόνῳ ἀσίστηναι, ὅσα ἰσίστηνται & τερμινενται μετὰ τὰς μετρήσεις*, saith *Scaliger*, *De Emendatione Temp. Lib. 5. pag. 358.*

Æra (saie the *Alphonfine Tables*) *Hispanis dicitur tempus limitatum ab ævo aliquo sumens exordium.*

It was first of all said of the *Æra Hispanica* respecting the time of *Cesar Augustus*. The *Spaniards* to complie with the successes of their *Triumvir* (for the Division assigned *Spain* to *Augustus*) received at that time the *Julian* form, accounting the same from the Emperor under this Style (as *Sepulveda* conceiteth) *Annus erat Augusti*, or *A. er. A.* which in time for want of Interpunction was put together, and became the word *Æra. Sepulved.*

To this, Scaliger. *Ridicula* saith hee, *Ridicula*, & tamen illi viro erudito adeo placuit Commentum suum, ut ejus rei gratia duntaxat scriptionem illius Libelli de emendatione Anni suscepisse videatur, &c.

James Christman fetcheth the word out of his Arabick, from *Arab*, *computare*; which, because of the Spanish usage, might receive some probability from their conversation with the Moors; But the Arabick Geographer in the second part of the fourth *Clime* deriveth this *Etymon* *ab ere flavo*, and the *Saracen* calleth this term *Aram Aris*, that is, saith Christman, *Aris solvendi Fisco Romano*, meaning a certain Tribute imposed by *Augustus*, first upon the *Spaniards*, and afterwards upon the whole Empire.

Som (but most unreasonably) derive the word from *Hera*, one of the names of *Juno*, so *Garcios Loisa* out of *Hincmare*, as hee thinketh; others from the same word, as it betokeneth dominion, so they force it; they should rather have considered that *Hera* in the Spanish tongue signifieth time, though from a Gothick Original, from whence our Saxons had their *gepe*, or year, as wee now call it. And this may seem to bear some relation to the word, especially for that *Era* is oftentimes used for *Annus* in *Isidore's* Chronicle and elsewhere. Sir *Henrie Spelman's* Glossarie may be seen in this word. *Scaliger*, *Petavius*, *Calvisius* and others confirm, that *Era* in old Latine signified as much as *Numerus*, and 'tis manifest enough out of *Nonius Faustus Regiensis*, and *Cicero* himself; and this they hold to be the most likely derivation of the word, if it be, yet hee that first observed it was *Resendus* a Spaniard, in an Epistle to a friend of his, who required his Opinion concerning the *Era Hispanica*.

But because this *Etymon* doth no waie intimate why that use of the word should be peculiarly taken up among the *Spaniards* (except it were true which *Scaliger* considered that it was in use elsewhere, but against which *Petavius* hath given a probable reason) the Notation in the Glossarie would rather be taken, and so it may be a word of the Gothick derivation, translated thence to the Spanish use, and properly said of their *Epoche*, but now the common name of all others.

Those

Those *Æra's* or *Epoche's* are severally to bee fixed, and first of all that of *Orbis Conditi*.

CHAP. V.

Æra Orbis Conditi.

Much question hath been made among the Chronologers, in what time of the Year the World should begin, and more, as som think, then needed. Not so, for beside that for either reason also this ought not to bee indifferent to learned men, yet in Chronologie it importeth necessarily that the *œra* (as it is therefore called) bee assured to som certain time, wherein the Accompt shall determine; seeing therefore it was necessarie that som one term or other must bee taken, why not the true to choos?

If the Question were asked indefinitely, whether the World began in the Spring, the Summer, the Winter or the Autumn, the answer must bee, That it began in all. For so soon as the Sun set forth in his Motion, the seasons immediately grew necessarie to several positions of the Sphear, so divided among the parts of the Earth, that all had everie one of these, and each one or other at the same time.

The Question therefore is to respect som particular Horizon; and because it is not doubted, but that the Sun first to this upper Hemisphear, and in special from the Horizon of our first Parents; The Quere is to bee mooved concerning the Holie-Land; at what time of the year the World there began.

'Tis agreed upon by all, that it began in som Cardinal point; that is, that the Motions began from the Eastern Angle of the Holie-Land, the Solstitial or Equinoctial points one or other of them ascending in the Horoscope. Nay, *Mercator* excepted, scarce anie man doubteth but this point was Equinoctial, either in the Spring, or Autumn. Whether in this or that, was antiently a great Question between the Doctors *Eliezer* and *Joshua*, as the *Seder Olam* relateth.

Scaliger *Joseph*, and (because hee did) *Seibus Calvinus*, *Torniellus* and others, fix this beginning in the Autumn, which also was the Opinion of our *Bacon* long ago.

But the Father *Julius* was not of his son's minde. *Mundum* (saith hee) *primo vere natum Sapientes autumnant, & credere par est*. So the more part Maintain, and for the best reasons. And if it were not otherwise evident, Nature it self is very convincing, whose Revolutions begin and end in the vernal *Æquinox*. Nor can anie other good reason bee given why the Astronomers should deduce all their Calculations from the Head of *Aries*.

The *Æra* of the Flood falleth within the 1656 year of the Worlds Creation, as the Hebrew Scripture is plain, why 'tis otherwise in the Greek accompt shall bee said hereafter.

CHAP. VI.

Nabonassar's Æra

WAs of all prophane ones of the greatest note and use. *Altraganus Albategnius* and the King *Alphonso's* Tables call him *Nebuchadonosor*, or *Nebuchadnezzar*, deceived as it seem's by the *Almagest*. So *Ptolomie's* Book entitled *Μεγίστην συνέταξιν*, or *Magne Constructionis*, is call'd by the Arabick Translators *Althazor* and *Serig*, who, at the instance of *Almamun* their King, turn'd this book into that language, and that they might speak *Ptolomie's* title in one word, they set down *Almageston*, that is the *μεγίστην*, or the Great Work. The Translators of this *Almagest* use to render *Ptolomie's* *Nabonassar* by *Bechadnetzer*, giving too much heed to the likeness of Names. *Altraganus* and *Albategnius* followed the Arabick Translation of *Ptolomie*, and the *Alphonsine* Tables, the Latine Translation of that.

Mercator, *Funccius*, the *Prutenick* Tables; *Origanus* and manye others confound this Name with *Shalmanesser's*, the Assyrian King. But *James Christman* maketh demonstration that the times agree not, besides other circumstances added by

by Scaliger inducing the same truth, with the evidence whereof *Origanus* holding himself convinced was not ashamed to make his retractation.

Yet *Christman* and *Scaliger* themselves found it an easier matter to tell who *Nabonassar* was not, then who hee was. It seemed to *Christman*, that hee might bee the same with *Beladan* the father of *Merodach*, or at least that hee was a King of *Babylon*, whose own name was unknown, *Nabonassar* being the Royal Name of that Kingdom, as hee thinketh, and common to them all. *Scaliger* putteth this together, and assuring himself that *Nabonassar* was the same with *Beladan*, maketh no doubt but that was the name of the King, this of the man. So the 5 book of his *Emendations*, but the third of his *Isagogical Canons*, confesseth this also to bee a mistake.

This Error was first discovered by the Appearance of *Ptolomie's Canon*, which setteth down a List of the Babylonish, Persian and Romane Kings, from *Nabonassar's* time, to the time of *Ptolomie*. Mention was made of this Canon by *Panodorus*, *Anian*, and *George the Syncellus*, amongst whom *Scaliger* (but lately and not intirely) met with it. *Seibus Calvisius* received a Transcript of a more perfect Copie, from *D. Overal*, Dean of *S. Paul's*; the Original whereof is extant in *Biblioth. Bodliana*, and set out with *Ptolomie's Hypothesis* by *D. Bambrugge*.

The Canon beginneth,

Κατὰ Βασιλείων.			
Ναβονασσάρ	ισ.	Nabonassari	14.
Ναδίου	β.	Nadii	2.
Χινζέρης & Πέρης	ε.	Chinceri & Peri	5.
Ίουδαίου	ε.	Judei	5.
Μαρδοκემπίδου	ιζ.	Mardocempadi	12.

ἔτι.

Nabonassar therefore was King, not as some thought of Egypt, but *Babylon*; who for delivering his People from the subjection of the *Medes*, was made the *Ara* of their Kingdom; from whom the *Chaldeans* (and the *Egyptians* there-

fore) accounted their Celestial Calculations. For his Synchronism, The Canon setteth him down the fifth before Mardocempad or Merodach-cen-pad, the same with Meredach Baladan, who sent Messengers to K. Ezechia to enquire concerning the Retrocession of the Sun. But for a more certain demonstration of the time, three Lunar Eclipses noted by Hipparchus, are set down by Ptolomie in the fourth of his *Almagest*. The first was seen at Alexandria the 16 daie of Mesori, in the 547 year of Nabonassar. This Eclipse by the Julian Calculation and Tables of Calvisius, fell out upon Fridaie the 22 of September, at 7 of the Clock in the afternoon, and 20 minutes; the Sun then being in the 26 of Virgo. It was the Year 4513 of the Julian Period, that is the 3749 from the Worlds Creation, out of which if wee deduct the 547 years of Nabonassar, the remainder will bee 3203, the year of the Worlds Creation, wherein this *Æra* was fixed; The daie as the King Alphonsus, and before him the Translators of the *Almagest* have delivered, was Dies Thoth, or Mercurii; answering to the 26 of the Julian Februarie, beginning (so Ptolomie) at high noon, the Sun then entering into Pisces, and the Moon, being in the 11 degree and 22 minutes of Taurus. And the same conclusion will follow from the two other Eclipses, reduced in like manner to our Calculation.

And to put all out of doubt, Censorinus saith that the 986 Year of Nabonassar was the 238 of Christ, but that was the 4951 of the Julian Period. Therefore Nabonassar's *Æra* began in the 3967 year of the same Period, which was the 3203 Year from the World's Creation. So that the *Æra* is undoubtedly assured.

This *Æra* still accounteth by Epyptian years, which are therefore called *Anni Nabonassarei*, and because it began upon Wednesdaie, the first daie of their first Moneth, which (as the daie it self) they hold holie to Thoth or Mercurie) useth to bee called Nabonassar's Thoth.

CHAP. VII.

The Æra of the Olympiads.

THe Olympick Games were instituted for the exercise of the Grecian Youth, by *Hercules* (as the Tradition go's) to the honor of *Jupiter Olympius*, near unto whose Temple they were perform'd in the Olympian field. The Exercise was called *Pentathlon*, or *Quinquertium*, from the fivefold kinde. The Victor was crowned with an Olive, and triumphantly carried in a Chariot into his own Citie, and, which is to the purpose, his name was publickly recorded.

The time was (as onely *Pindar* hath revealed) at the full Moon which followed the Summer Solstice. They were celebrated everie fifth year; and the Interval was called an Olympiad, consisting of 4 Julian years, and the odd Bissextile daie, which was the cause, as some think, why this form of year was first introduced.

The first Celebration by *Hercules* vanishing in the Intermissions, grew to bee less famous then the restitution by *Iphitus*, whereof so much more notice hath been taken then of the other, that this which was manie years after, is yet accounted for the first Olympiad. The time or *Æra* whereof is assured by the Character of that extraordinarie Eclipse, which the Sun suffered with our Saviour, noted by *Pblegon* to have happened in the 202 Olympiad, which multiplied by four maketh 808 years, between the first Olympiad, and the Passion of Christ.

Besides that, *Thucydides* reporteth that in the first year of the *Peloponnesiack* War, on a summer's daie in the afternoon, there hapned an Eclipse of the Sun, so great an one, as that the Stars appeared. This Eclipse, by Astronomical Calculation, is found to bee the second daie of *Julie*, in the year before Christ 463, at which time (as *Crusius* calculateth) the Sun was Eclipsed in the 6 of *Leo*, half an hour after 5 in the afternoon, the digits of the Eclipse were 9, and four third parts, therefore almost one fourth part of the Sun was visible,

ble, respecting the Horizon of *Athens*, but in *Thrace* the Eclips was well nigh total; so that the Stars were seen.

This therefore was that Eclips which *Thucydides* saith was seen in the first year of the *Peloponnesiack* war.

In the fourth Year of the same War, the same Autor saith that *Donius Rhodius* wan the Prize in the Olympicks, and this was the fourth year of the 87 Olympiad, and that was the 460 year before Christ. If therefore the 87 Olympiads bee multiplied by 4, they becom 348 Julian years, which if they bee added to 460, the total will bee as before, 808 years, or the 202 Olympiad before the Passion of Christ.

Again *Thucydides* reporteth, that in the 19 year of the *Peloponnesiack* War, the Moon was Eclipsed, and this was as *Diodorus Siculus* relateth in the fourth year of the 91 Olympiad. That Eclips of the Moon, as *Crusius* calculateth, fell out upon the 27 daie of *August*, in the 445 year before the Passion of Christ. If therefore 90 Olympiads bee multiplied by 4, they make up 360 Julian years, to which also must bee added the three first years of the 91 Olympiad, and then they are 363, which added to 445, make up 808 years before the Passion of our Saviour, which falleth with the 3173 year of the World, and is the *Æra* of the Olympiads.

CHAP. VIII.

Æra Urbis Condite.

THe *Italians*, by an old custome, used to account their years from the time of their first Plantation; yet in this the lesser towns were more happie then the Mother Citie: *Rome* her self not having attain'd to know her own beginning, til *Cato's* time; who considering the absurditie, searched the Censor's Tables, and bringing down the account to the first Consuls, got within a little of *Urbs Condita*. It rested onely to make good the Interval from the *Regifugium* to the *Palilia*; so the *Æra* of the first foundation is called from the

the Rites done to *Pales Pastorum Dea*, the Shepherds Holidaie as wee may call it, celebrated the same daie the Citle was built. *Propertius Lib.4.*

*Urbi festus erat, dixere Palilia, Patres
Hic primus cepit manibus esse dies.*

The Interval, as *Cato* found it, amounted to 243 years, *TERENCE Varro* (who at the same time studied the point) reckoned one year more; and from thence, saith *Scaliger*, in *faciões duas res discessit*, there became two sides, one for the *Antonian Palilia*, the other for the *Varronian*; though *Petavius* (that *Scaligero-matrix*) affirmeth that the former was not *Cato's* opinion; and *Sebus Calvisius* demonstrateth that they were both but one.

This Epilogism was found out by *Tarutius* (or as hee is more rightly called *Taruntius Firmanus*, a great Astrologer of those daies, who at the solicitation of *Varro* cast the Nativitie of *Rome*; which to recover, hee first of all tried for the Founders Horoscope. To attain to this, hee entred into a consideration of the main actions of his life; and because hee had understood by Tradition that there hapned an Eclipse when *Romulus* was conceived in the womb, hee went the Hermetical waie, as that is called, to finde out the Nativitie by the conception.

After consultation with the Stars, and a due comparison of this with what was otherwise known, *εὖ μάλα*, hee confidently pronounced this Judgment.

That *Romulus* was conceived in the first year of the second Olympiad, the 23 daie of the (Egyptian) moneth *Chæac*, *Roma. in* at the third hour of the daie, the Sun beeing then totally Eclipsed. That hee was born the one and twentieth of the Moneth *Thoth*, about the Sun rising. That the Foundation of *Rome* was laied the ninth daie of *Pharmuth* between two and three a clock in the morning, the Moon beeing then in *Jugo*. So the Astrologer.

Otherwise the Tradition was (which also *Taruns* considered) that the Foundation of *Rome* was laied in the third year of the sixth Olympiad, the Sun and Moon then beeing

ing in an Ecliptical conjunction, which defection was noted by *Antimachus* the *Teian* Poet.

For the first Eclipse, as his Tables (which are said to be those of *Hipparchus*) directed him, it fell out in the first year of the second Olympiad, upon the 23 date of the Month *Chæac*, which answereth to the 24 of June at three a clock in the morning. Yet according to *Tyche*, *Ptolomie's*, and the King *Alphonſus* their Tables, the latitude was then so great that there could be no Eclipse at that time. So *Seſtus Calviſius* and others. *Nicolas Muller* pretended, that this Eclipse could not be found out by the *Prutenick* Tables, but by the *Friſian*, which hee was then about (his own and more elaborate) hee promiſeth to account for it. *Calviſius* answereth, that the *Prutenick* Tables according to *Copernicus* his Hypotheſes were moſt exactly performed, and that hee doubted *Muller* could not ſtand to his word. Yet ſince that *Muller* hath calculated this Eclipse, and found it to be by his *Friſian* Tables, according as the *Aſtrologer* ſet down.

Henrie Bunting findeth it in the ſecond year of the ſecond Olympiad, one year later then the *Aſtrologer*. And this may ſeem to be nothing out of the waie. For *Dionyſus Halicarnaſſeus* reporteth, that *Romulus* as hee came not into the world, ſo hee went not out without an Eclipse. Now *Romulus* reigned 37 years, at which verie time the Sun was Eclipsed, upon Saturdaie the 26 of *Maie* about 7 of the clock in the afternoon. the Sun then ſetting at *Rome*; and the greateſt abſurditie *Calviſius* could finde in this was, that it ſetteth off but 18 years for the age of *Romulus* at the building of *Rome*; which as hee think's could not make him mature enough for the importance of this undertaking; but conſidering all other circumſtances agree ſo well, the Acceptation is unjuſt enough.

For the other Eclipse pretended to be at the Foundation of the Citie, *Nicolas Muller* findeth that alſo in his *Friſian* tables, yet confeſſeth it could not be ſeen at *Rome*; but in *Asia* 'twas viſible hee ſaith, and ſo might be known to *Antimachus*.

And this maketh ſomething for the *Aſtrologer*, who (as *Cicero* citeth him) found the Moon at the Foundation in

Jugo.

Jugo, that is, as *Solin* may seem to interpret it, in *Libra*; the rather, becaus the Poët *Manilius* saith, that *Rome* was built in *Libra*. So *Petavius*: but *Solinus* (though hee knew not what hee said) yet saith too, That the Sun was then in *Taurus*, which is demonstrated by *Bunting*, and moreover, that it was in the twentieth degree; and therefore the more learned *Scaliger* and his *Calvisius* interpret the Astrologers in *Jugo*, to bee the same which is now said in *Nodo*, which is as much as to say, that the Sun and Moon were then in Conjunction, as *Muller* saith well, and that the Sun was *intra terminos Eclipticos*, within the Ecliptick terms at *Rome*, but not so far as to make the defection visible in that Horizon.

Howsoever the Astrologer according to his Calculation set down that *Rome* was built in the third year of the sixth Olympiad, which *Terence Varro* took for his resolution; and so reckoned from the Regifugium to the *Palilia* 244 years; *Marcus Cicero*, *Titus Pomponius Atticus* and the Emperor *Augustus* approving the Epilogisms, and besides them *Plutarch*, *Plinie*, *Paterculus* and others, and 'twas the received opinion; and is infallibly demonstrated in *Mercator's* Chronologie, by eight several celestial Characters or Eclipses, which calculated to *Nabonassar's* *Aera* fall even with the Astrologer. To say nothing of *Crusius*, who hath don something to the same purpose, or *Peter Appian*, who evinceth the same (I saie not how truely) out of the Figure of the Heavens, which *Turnus* found (but as *Julius Solinus* describeth it) at the laying of the Foundation, *Verrius Flaccus* in the *Fasti Capitolini* setteth down *Rome* built in the fourth year of the sixth Olympiad, one year later; and the Canons of *Eratosthenes* in the first year of the seventh Olympiad one year more, or rather but one in all; for the Registers of the Capitol agree with *Cato*, and hee differeth nothing from *Varro*, if *Calvisius* may bee Judge.

Therefore altogether neglecting *Temporarius* his morositie (who was so far out of conceit with *Turnus*, that hee would not believe that there was ever such a man as *Romulus*) we say that *Rome* was founded in the third year of the

sixth Olympiad which was in the year of the Worlds Creation 3198, and before the Incarnation 750.

CHAP. XI.

Ara Septimanarium Septuaginta, the sevenie Weeks.

THIS *Ara* was fixed by the Angel Gabriel, Dan. 9. *Sevenie Weeks* (saith hee to the Prophet) are determined upon the People, &c. vers. 24. Know therefore and understand, that from the going forth of the Commandment, to restore and build Jerusalem unto the Messiah the Prince, shall bee seven Weeks, and threescore and two Weeks, &c. And after threescore and two Weeks shall Messiah bee cut off, but not for himself; and the people of the Prince that shall come shall destroy the Citie and the Sanctuary, &c. And hee shall confirm the Covenant with manie for one Week, and in the midst of the Week hee shall cause the Sacrifice and the Oblation to cease, and for the overspreading of abominations hee shall make it desolate, even until the consummation, &c. So the Angel.

The Weeks are to bee understood not of daies, but Years, and those not of the Moon, but the Sun; and so 70 by 7 is 490 years, from the time of the going forth of the Commandment &c. unto the Abomination of desolation. But where to begin or end this Epilogism, is the *vexata Questio*, as Scaliger call's it, a question that hath endured the greatest controversie, involved with circumstances of such notable intricacie, that a Scholar of verie great parts ('tis reported by one that knew the man) fell mad with studying how to make this good.

Som reckon the Epilogism from Cyrus, others from Darius Hystaspis, and som from the seventh, others from the 2d of Artaxerxes Longimanus, accordingly ending the Weeks, som at the profanation of the Temple by Antiochus, others at the destruction of the Temple by Pompey, or that of Herod, or elf at the Passion.

The truest of the fals, is that which beginneth at the seventh year of Artaxerxes Longimanus, and endeth in our Saviours

viours Passion: for this maketh a good account of the years. It was the opinion of the learned *Bunting*, *Funccius*, &c. but that which I perceiv to bee rested upon, is the judgment of *Scaliger* followed by *Calvisius*, and this begineth the *Epiologism* at the second year of *Darius Nothus*, and determineth it in the final destruction of *Jerusalem* by *Titus*. For the Angel saith expressly, that after seven Weeks and sixtie two weeks, the *Messiah* beeing cut off, the holie Citie shall bee destroyed &c. and that in the middle of the seventieth week the Sacrifice and Oblation shall cease, and for an overspreading of abomination, &c. which is plainly called by our Saviour, the abomination of desolation; spoken of by *Daniel the Prophet* &c. and therefore no question, but the seventie Weeks are to end with the Holie Citie. Their begining was to bee from the time of the going forth of the Commandment, &c. And this, though such an one was given first by *Cyrus*, and thirdly by *Artaxerxes*, yet most purposely from *Darius Nothus* in the second year of his reign. The 13 year of *Darius Nothus* is the 20 of the *Peloponesiack* war by *Thucydides* that was the 92 Olympiad, and this was the 3538 from the Worlds Creation, or 4302 of the Julian Period, therefore the 2 year of *Darius Nothus* was the 4290 of the Julian Period, and that was the 3562 from the worlds Creation. The Cycle of the Sun was 6 and the Moon 15. And the Interval is expressly 490 years. For the Holie Citie was destroyed in the seventieth year of the Incarnation, which was the 4019 from the Worlds Creation, and the 4783 of the Julian Period; the Cycle of the Sun was 23, and the Moon 14.

CHAP. X.

Æra Alexandrea,

WHat time *Seleucus* began to succeed in his part of the Empire of *Asia*, The Greeks disusing their Olympian account, set up a new *Æra*, which though it reckoned from the reign of *Seleucus*, yet it bare the name of the conqueror

X 3

from

from whom it was called *Æra Alexandrea Græcorum*, or *Syræ Macedonum*. *Seleucus* began to reign twelve years after the death of *Alexander*, as appeareth by *Albategnius* and the *Almagest*; which consenteth also to *Diodorus Siculus*, who affirmeth that the first year of *Seleucus* was the first of the 117 Olympiad.

Therefore this *Æra* was fixed in the 4402 of the Julian Period, which was the 3638 from the world's Creation; the Cycle of the Sun was 6, and the Moon 13. The *Æra* was fixed saith *Scaliger* (though *Petavius* will not yield it) by *Calippus* of *Cyzicum*, who finding that *Meton's* *ciclus decemnovenalis* exceeded the Moon's Revolution one quadrant of a daie, put four of these together, and detracting from thence one whole daie for the quadruple excess of hours, gave an exacter account of the Lunations then before.

This Cycle the Author to the honor of *Alexander* began the 28 of June, in the Summer Solstice at the new Moon, which followed the fight at *Gangamele*. And this was in the year of the world 3619 as the Eclipse assureth which hap'ned eleven daies before, but becaus this fell out to bee in the second year of that Olympiad, *Calippus* altered his minde, and stayed nineteen years to make his Period concur; but *Alexander* deceasing within seven years, the *Æra* could not begin till twelve years after, which was the first of the reign of *Seleucus*, and 3638 of the World.

CHAP. XI.

Æra Dbilcarnain

IS the same with the *Alexandrea Græcorum*, and hath nothing proper but the Name, which it self also is nothing but *Alexander* in other words as by the Arabick Geographer and otherwise 'tis made known. *Dbilcarnain*, that is, *babentis duo cornua*, as *Albunazer's* Translator expresseth it. So *Alexander* was called with relation to the *Ram* in *Daniel's*

niel's Vision as som divine, but then they are fain to read it *Ailcarnain*, not considering that it is not the word in Arabick as in Hebrew, for a Ram, the Arabians if they had meant thus, would have said not *Aiie*, but *Hamelcarnain*, but let that pass, for the word written in it's own language manifestly importeth no more then one that hath two horns.

So *Alexander*, saith *Christman*, might bee called either for that his Empire was bipartite into *Asia* and *Syria*, (which is not altogether so true) or otherwise, for that hee joined the East and West together with Conquests, holding as it were the two Hornes of the World in his Victorious hands.

And this hee saith, becaus as *Hercules* in the West, so *Alexander* set up two Pillars for a *non ultra* to the Eastern World. The Arabians themselves saie more; For though the more commonly known Historians of this Conqueror *Q. Curtius* and *Arrian* out of his *Protonic* and *Aristobulus* take no notice of *Alexander's* falling in the Western World, (*Cedren* excepted, wheresoever hee had it) yet the Arabick Geographer doubteth not to affirm, that hee was the man by whose appointment and Design that Isthmos *Gaditanes* was cut out, and the Atlantick Ocean let into the Mediterranean, so making that Streight or *Fretum* (therefore not to bee term'd *Herculeum*) now called the Sreights of *Gibraltar*, or as it should bee *Gebal Tarec*, that is *Tarec's Hill*, so called saith the Arabick Geographer from *Tarec* the Son of *Abdalla*, who having transported his Barbarians over the Streight, secured his Army with the Natural fortification of that Place. *Geographus Arabs*. 1. par. c. 4.

But why *Alexander* should bee called *Dilcarnain* or *habeus duo cornua*, *Scaliger's* reason is beyond exception, and which *Petavius* himself could not choos but commend. *Alexander* to raise himself a reputation of Divinitie, suborned the Priest to entitle him the son of *Corniger Ammon*, thenceforth the *Cyrenians*, who had formerly used to express this *Jupiter* horned in their Coins, transferred this honor to the Conqueror, and so the reputed son, as the Father was known by the name of *Corniger* which when it came to the Arabians was to bee said as here it is *Dilcarnain*.

CHAP. XII.

The Jews Aera.

Alexander the Great with his Grecian Armie marching towards *Jerusalem* with all intention of hostilitie, the High Priests and Levites came forth to meet him, all in their Holie Garments. The King beholding this reverent Assemblie, made an approach himself alone, and drawing near to the High Priest fell down and worshipped. The Captains wondring to see the son of *Jupiter Ammon*, who had given command that all men should worship him, himself to fall down to a Jew, *Parmenion* drew near and made bold to ask him the question. To whom *Alexander*; 'Tis not the Priest saith hee, but his God whom I adore, and who in his verie habit appeared unto mee long ago at *Dius in Macedonia*, and encouraged mee in my undertakings for the Empire of *Asia*. This don, the King ascended the Temple, where Sacrifice first don to God, the prophetic of *Daniel* was brought forth, the high Priest turning to that place which foretelleth of a mightie Prince of *Gracia* that was to conquer the *Persians*, which, the circumstances well agreeing, the King readily applyed unto himself, and so departed verie well pleased, and full of hope, leaving the People to their Antient peace. So their Historian *Josephus*; and the Book *Taanith* Cap. 9.

Antiquitat.
Lib. 11.

But it is added moreover by *Abraham* the Levite in his *Cabala*, that the High Priest by waie of acknowledgment made faith to the King, that all the children which should bee born that year to the holie Tribe should bee called by his Name; and moreover that from the same Time they would henceforth compute their *Minian Stares*, or *Aera* of *Contracts*, &c. fol. 3.

CHAH.

CHAP. XIII.

Æra Dionysiana Philadelphi.

A Celestial year is such an one as keepeth touch with the Sun, the Months whereof begin at his entrance into the Signs precisely, and especially serving for the Prognostication of the Seasons. Such a kinde of year *Dionysius* an Astrologer in *Egypt* set up after the example of *Metan* and others; (as by *Theon* 'tis noted upon *Aratus*.) The *Æra* whereof hee fixed in the first yeare of the famous *Ptolomie*, surnamed *Philadelph*. 'Tis often cited in the *Almagest*, which also giveth Testimonie that this *Æra* began in the 463 of *Nabonassar's* *Thosh*, which was the fourth year of the 123 Olympiad, answering to the 4429 of the *Julian* Period, which was the 3665 of the world's Creation. The Cycle of the Sun was 5, and the Moon 2.

But neither was this this year of *Dionysius* meerly celestial, 'twas also civil, as *Scaliger* discovereth. yet of no greater use in Historie to reconcile one place in that golden book (as the same Autor termeth it) of *Jesus* the son of *Sirach*. That wise man saith that in the 38 year when *Evergetes* was King, hee came into *Egypt*, &c. but how could that bee, saith *Scaliger* seeing this *Ptolomie* raigned but 26 years. To saie as som do that hee meant the years of his own life, or the life of *Evergetes*, is rather to excuse the Autor, then interpret him. And therefore 'tis to bee said that hee referreth to the *Dionysian* Account, in the 38 whereof hee might com into *Egypt* in the time of *Evergetes*. And therefore *Petavius* upon his *Epiphanius* first, and again in his *Doctrina Temporum*, had little reason to fall so foully upon the much more learned Autor of this and manie other admired Revelations.

CHAP. XIV.

Æra Hispanica.

Dion Lib. 11. **J**ulius *Cæsar* in the fourth of his Dictatorship, appointed his Mathematicians to the Correction of the Roman Year; which is the begining of the *Julian Account*. The Year 283 whereof *Censorinus* saith, was the 1014 of *Iphibus*, and that the 986 of *Nabonassar*. Therefore the *Julian Account* began the 703 of *Nabonassar* which was the 4669 of the *Julian Period*, and 3905 from the Worlds Creation. The Cycle of the Sun was 21, and the Moon 14. Seven Years after, and 38 before the Nativitie of Christ, the Spaniards beeing brought under the subjection of the Empire, received also this form of year; their *Æra* from that time forth bearing Date from hence: which though it was the fifth of *Augustus*, yet the Style went in the Dictators Name; and so the King *Alphonso* would bee understood in his Tables, when hee calleth this Term *Æra Cæsaris*, meaning the Dictator.

CHAP. XV.

Æra Actiæ Victoriæ. &c.

Cæsar *Augustus* having triumphed over *Antonie* and *Cleopatra* in the battel of *Actium*, τὸ νικητὸν τῶν μὲν Ἰχθῆρ, saith *Dion*, became himself to bee Monarch of the World, αὐτὸς δὲ τὴν ἀσπείδην αὐτὸς τὸν Μονάρχας αὐτὸς ἔφη, &c. in somuch that hee gave command that the Empire should begin to compute their Acts from this daies Achievment; which was the second of September by *Dion*. It was the year of the World 3919, and 4683 of the *Julian Period*; as otherwise, and also by an Eclipse noted in the *Fasti Seculi*, 'tis manifest; yet by the decree of the Senate, this *Æra* was fixed in the destruction of *Alexandria*, which was taken

August

August the 29, of the year following, 'twas the 16 *Julian* year, and the 294 from the Death of *Alexander*.

Till this time the *Egyptian* account measured by *Nabonassar's* year, consisting of 365 daies, without anie intercalation of the odd hours; in the place hereof the *Julian* form succeeded; And becauf the *Egyptians* called everie daie in the year by the Name of som God, which were therefore called *ἡμέραι Θεῶν*, and everie year of their Lustrum's or Quadriennals in like manner, which were therefore called *ἔτη Θεῶν*, *Anni Deorum*, these years were henceforth called in honor of *Augustus*, *Anni Augustorum Deorum*, or *Anni Augustorum*, as 'tis recorded by *Censorinus*, who onely menti-oneth them by this Name,

This *Æra Aitiaca* continued in use till the time of *Dioclesian*, who having gained himself an Opinion of Wiiedom and Fortune among his People, thought himself worthie from whom the Computation should now begin, which was don. It was therefore called by those of the Empire *Æra Dioclesiana*; but by the Christians *Æra Martyrum Sanctorum*, from the great Passion of Saints in the 19 of this Emperor's Reign, wherein more then one hundred fortie and four thousand Chrstians suffered persecution in *Egypt*. Thus *Ignatius* the Patriarch of *Antioch* answered *Scaliger* by his Letters; *Vir*, saith *Scaliger*, *quo doctiorem Oriens nostro seculo non tulit*. But the *Æra Martyrum* and that of *Dioclesian* begin at the same time; as *Christman* upon his *Alfraganus* proveth out of *Abull Hassuni* an Arabick Historiographer. And to assure the beginning of *Dioclesians Æra*, *Theon* upon the *Almagest* noteth an Eclips of the Moon at *Alexandria*, τῷ πᾶ ἔτη Διοκλησιανῷ, and in the 81 year of *Dioclesian*, and 1112 of *Nabonassar*. *Ashty* the 29, and 6 of *Phamenois*, and this Eclips, exacted to the *Julian* form, hapned November 25, a little after midnight, in the year of the World 4313, and 364 from the Incarnation; the Sun was in the 5 of *Sagittarie*. Therefore *Dioclesian's Æra* was fixed in the 1032 of *Nabonassar*, which was the 284 from the Incarnation. Therefore as it is called *Æra Martyrum*, it referreth not to the persecuti-on in the 19 of *Dioclesian*, but to that of his first year,

wherein *Diodorus* the Bishop celebrating the Holie Communion with manie other Christians in a Cave, was immured into the earth, and so buried all alive. *Eusebius* in *Dioclesian*.

This *Æra* is used by *S. Ambrose*, *Epiphanius*, *Evagrius*, *Hermannus*, *Contractus*, *Bede* and others. It stood in common Christian use, until the times of *Dionysius* the Abbot, who in stead hereof brought in the *Æra* of Christ's Incarnation, so that (as *Peter Aliac*, our *Bede*, and others) the Christians did not use to reckon by the years of Christ, until the 532 of the Incarnation, yet *Scaliger* may bee seen, *De Emend. lib. 5. p. 495. & p. 496.* & p. the 18 of his *Prolegomena*.

Nor is it to bee thought, saith *Christman*, that this *Æra Martyrum* was utterly abolished, except we mean it of *Rome*; for saith hee 'tis yet in use among the *Egyptians*, *Arabians*, *Persians*, *Ethiopians*, and generally the Eastern men.

Scaliger saith it once and again (how truly I doubt) that it never was but as it still is used in the *Egyptian* and *Ethiopian* Churches: No doubt, but that it was most proper to *Egypt* where it first began, for which caus it is called by the *Arabians* *Teric Elgypti* the *Æra Egyptica*. From the *Egyptians* the most part of the world received it, though the *Abassines* or *Ethiopians* in a directer line, as whose Patriarch and Religion is subject to that of *Alexandria*. The *Ethiopians* call it the *Anni Gratie*.

CHAP. XV I.

Æra Christi Nati.

D*ionysius* the Abbot who as wee said was Autor to the world of accounting by this new *Æra*, infinitely more concerning then that of *Dioclesian*, fixed the same in the 4713 of the *Julian* Period which answereth to the 3950 year from the World's Creation, so that the *Anni Christi* were not in use of Computation till the 532 year after the Nativitie, as it was fixed by *Dionysius*. This *Dionysian* *Æra* is the more accurate in Chronologie finde to bee at fault, but
not

not themselves agreeing upon the difference. To saie nothing of the Bishop of *Middleburgh*, who affirmeth that this *Æra* was behinde-hand with the true Nativitie 22 years, and that *S. Paul* himself had revealed this to him, though afterward hee changed this opinion, *S. Paul* it seem's not beeing in the right, and believed that this *Æra* was so far from beeing 22 years behinde, that it was two years before-hand with the truth. *Capellus* laboreth to prove that it is a Metachronism of fix years, *Kepler* of five, *Decker* of four, others of three, *Scaliger* of two, who demonstrateth, as hee himself thinketh, that the first year *Dionysian* of Christ ought to bee reckoned the third. Learned *Bunting* one of the first who took this exception, demonstrateth that the difference is but of one year. Hee proveth it thus. Taking for granted out of *S. Luke*, that the thirtieth year of Christ is Synchronical to the fiftenth of *Tiberius*. Hee noteth an Eclipse of the Moon set down by *Tacitus* in the first year of *Tiberius*, the two *Sexti*, *Pompeio* & *Apuleio* Coss. This Eclipse hapned upon Thursdaie the 27 of September, in the 4727 of the *Julian* Period, which was the 3963 from the Worlds Creation. And seeing, as most certain it is, that this Eclipse fell out in the first year of *Tiberius*, and that the fiftenth of *Tiberius* answereth to the 30 of our Saviour's age, it followeth, that the first of *Tiberius* was the fiftenth of our Saviour; and the first of our Saviour was the 4712 year of the *Julian* Period, one year sooner then the *Dionysian* Πῆζις, or, as it may bee, the verie same; for 'tis doubted what *S. Luke* meaneth by ὡς ἐστὶν ἰδεῖν ἀρχαῖον & ὦν; our own Translation rendreth, that *Jesus* began to bee about thirtie years old, &c. which considering, and that the first of *Tiberius* was but the begining of a year, the difference may seem to com within compasse of som reconciliation.

For the time of the year. The *Alexandrian*, and therefore the *Ethiopian* and *Armenian* Churches deliver that our Saviour was born the 6 of *Januarie*, the same daie hee was baptized, accordingly they celebrate both the Festivals in one daie of the Epiphanie, which for that it hath been of som standing in those parts, prevailed so far with *Causabon*, as to forsake the more received opinion, but not considering

how slenderly this Tradition pretendeth. 'Som question of of old there was in the Church of *Alexandria* (so their *Clement* reporteth) as concerning the daie of this Nativitie. To resolv this doubt they observed this courf: The daie of his Baptifm fupposed, which as wee, they held to bee the *Epiphanie*, they fupposed alfo out of the forequoted place of *S. Luke*, that our Saviour was born and Chrift'ned the fame daie, for that hee was 30 years old when hee was baptizd. Their conclufion therefore was, that our Saviour was born the fixth of *Januarie*, which how confequent it is I need not faie. The torenamed Bilhop of *Middleburgh* fet-teth down our Saviour born in *April*. *Beroaldus* thinketh, hee was born about the begining of *October*. So *Scaliger*, *Calvisius* about the end of *September*. As for the daie faith *Scaliger*, *Vnius Dei est, non Hominis definire*: and *Hofpinian* perfuadeth, that the Chriftians did not celebrate the 25 of *December*, as thinking Chrift was then born, but to make amends for the *Saurnalia*.

How much better had it been for thefe men to content themfelves with the Tradition of the Church, then by this elaborate unfruitful fearch to entangle the Truth.

The Religion of this 25 daie, though *Scaliger* faie it, *non est nupera neque novitia*, 'tis Apoftolical by the Conftitutions of *Clement*. &c.

Nor doth *Cbryfoftom's* Oration faie much lefs. The *Catholicus Armeniorum* in *Theorinus* Dialogue make's this good by Antient Monuments brought from *Jerufalem* to *Rome* by *Titus Vefpafian*; or if this Autoritie could bee rendred fufpicious, wee cannot elude the *Persian Ephemeris*, nor the *Astronomical Tables* of *Alcas*, in both which our Saviour is fet down born the 25 of *December*. And truly the ftrange and rare pofition of Heaven at this Nativitie, doth not a little reinforce my belief, though otherwife not much given to admire matters of this nature; for *Cardan* finde's it in the Figure of our Saviour, there hapned this daie a Conjunction of the two great Orbs, which is of that kinde, which Nature can fhew the World but once, except the World endure more then forty thoufand years.

CHAP.

CHAP. XVII.

Æra Passionis Dominicæ.

NO less question hath been made about the Year of our Saviour's Passion, then that of his Nativitie. Thus much is certain, That hee suffered upon Fridaie the fourth of *Nisan*.

Not to take notice of the Acts of *Pilate* cited by the Hereticks in *Epiphanius*. *Clemens* of *Alexandria* delivereth, That our Saviour suffered in the 16 of *Tiberius*, and 25 of *Phamcnosh*, which answereth to the 21 of *March*; but our Saviour suffered upon Fridaie, therefore the Dominical that year was E: but the 16 of *Tiberius* had 11 for the Cycle of the Sun, therefore the Dominical Letter was not E, but A: therefore either the Passion was not upon that daie, or elf it was not that year.

Epiphanius affirmeth that our Saviour suffered the 20 of *March*, but hee suffered (as before) upon the *feria sexta*, therefore the Dominical must bee D, for otherwise Fridaie could not fall upon *March* the 20. This hap'ned *Anno* 19 of *Tiberius*; but the Cycle of the Moon for the year was 15, therefore the Passover that year was not celebrated *March* the twentieth, but the fourth of *April*, and *feria* not *sexta* but *septima*.

Manie other forms of this opinion are set down by the Antient, but which will not endure the touch of these Characters.

Pblegon Trallianus noteth an Eclipse of the Sun the fourth year of the 202 Olympiad, the most horrible that ever was. No man ever doubted but this was that which the Scripture noteth at our Saviour's Passion, observed also by the Astronomers in *Egypt*, reported to have said those words, *Aut Deus Naturæ patitur*, &c. The Reverend Father *Dionysius* may bee seen in his Epistle to *Polycarpus* and to *Apollophanes*, but who when hee saith, that this was don by the Interposition of the Moon, doth not a little betraie his Tradition; for the

the Sun and Moon were then Diametrically opposed, and the Moon her self totally Eclipsed in *Libra* to the Antipodes of *Jerusalem*; therefore the Eclips was supernatural.

The fourth year of the 22 Olympiad answereth to the 19 of *Tiberius*, and the 33 of the Nativitie, which was the 4745 of the *Julian* Period, and 3982 of the World, in the 78 *Julian* year, and 780 of *Nabonassar*; and becaus it was *feria sexta*, therefore it was the third daie of *April*, there hapning the verie same daie a natural Eclips of the Moon in the 11 of *Libra*, which began at *Jerusalem* at 5 of the clock and 49 minutes in the afternoon. Therefore this daie was exceeding terrible, for the Sun was totally once, and the Moon once totally, and twice Eclipsed.

CHAP. XVIII.

Hegira Muchammedis.

*M*ahomet having introduc'd a new Superstition, which the men of *Mecha* impatient (as all other of alteration) resented not, was forced to flie that place. This flight of his, or persecution, as hee had rather it should bee thought, in allusion to that of *Dioclesian*, and compliance with the Christians *Æra Martyrum*, was called *Hegira Muchammedis*, that is *Flight*, or the flight of the persecuted Prophet. It fell out upon Fridaie the 16 of *Julie*, and 622 of the Incarnation, begining (as their years are Lunar) from the new Moon of that time, but which they account not as others from the Conjunction it self, but from the Horning, which is the caus why they set up in their Steeples a Crescent, as wee a Cross in ours. From this *Æra Fuge Muchammedane* they reckon their years.

CHAP. XIX.

Æra Jeshdigerdica.

THIS *Æra* was fixed, saith *Albumazar*, Anno *Hegire* 11, *Rabie prioris*, 22. *fer.* 3. which answereth to the 16 of June, Anno *Christi* 632, so called from *Jeshdagerd* the last *Persian King*, in whom that Empire saith *Hainbon* the *Armenian*, was lost the same year of our Lord unto *Othman* the *Saracens*; to bee reckoned not from the inauguration as *Alphraganus* and *Isaac* the *Monk* and som others, but from the death of *Jeshdagerd*.

The *Persians* begin their year at the Vernal *Æquinox* accurately observing the Sun's entrance into the first point of *Aries*, which daie they call *Neuruz*, that is, *Novus dies*; from *ruz*, which in their tongue signifieth a daie, and *Neu*, *novus*, new; entertaining this time with great solemnitie, which they hold so sacred, that no Matrimonie there is accounted legitimate if not contracted in the Spring.

Now, becaus the *Ægyptian* year, to which that *Æra* did applie, still anticipated the Sun's motion, and gave an unjust account of the *Æquinox*, the Sultan of *Cerasan* or *Mesopotamia*, appointed eight of the most learned *Astrologers* of that age (amongst whom *Aben sina* or *Avicen* was one) to make an exact determination of the *Tropical* year, which was don as they could. This new form was fixed in the *Æquinox* observed by them, the Sun entring the first point of *Aries*, Thursdaye the 18 of *Phruardin* at two of the Clock in the afternoon, in the 448 year of *Jeshdagard*, and 471 of the *Hegira*, which was 1079 of the Incarnation according to *Dionysius*. The Cycle of the Sun was 24, the Moon 16.

This *Æra* from the Style of the Emperor was called *Gela-læa*, that is, *Æra Augusta* or *Imperatoria*, as that word signifieth in the *Persian* Dialect.

CHAP. XX.

What is Proleptical, and what Historical Time.

HISTORICAL Time is that which is deduced from the *Æra Orbis Conditi*. Proleptical is that which is fixed in the Chaos: The *Jews* call it *tempus Tobu*, as the Chaos is called by their *Moses*, *Gen. 1.* So the new Moon which they suppose to be upon the second of the six dates, that is, if the Luminaries had then been, they call *Novilunium Tobu*, for that as yet there was neither Sun nor Moon.

The first example of Proleptical Time was given by the Greek Church, who in their Computations follow the Holy Scripture of the Septuagint. Therefore their *Æra Orbis Conditi* is fixed in 5500 year *Ante Christum Natum*. Their more Artificial men, perceiving that this vast Epilogifim was good for somewhat else, besides the making of Times, applied it to the Characters, and they found that divided by 19 and 28, it gave the Circle of the Sun and Moon, but divided by 15 it gave not the true Indiction; therefore they added 8 to the sum, and so it became a Technical or Artificial Period, comprehending the three Characters, and because it supposed 8 years of the *Tobu*, it was Proleptical; but which the Times following not considering reckoned Historically, as if the *Æra Orbis* had then been fixed; but are thus to be corrected.

This Account is used by the *Maronites*, *Grecians*, and generally by the Eastern Church, it is called *Æra Grecorum*, or more properly *Periodus Constantinopolitana*, from the Seat of the Empire, where it may seem to have been devised.

By this Example *Scaliger* made up his *Julian Period*, which it self also, as this, consisteth of Time, partly Historical, and partly proleptical.

CHAP.

CHAP. XXI.

Considering the Causes of that infinite Varietie which is
found to bee amongst Chronologers.

Frederick Hufman in his Epistle to the Elector Palatine reckoneth up 40 several Opinions concerning the Connection of those two famous *Æra's*; this of *Christi Nati*, and that other of *Orbis Conditi*. And I doubt not but this diversitie might bee redoubled if anie bodie would undertake that such frivolous pains.

The extremest varietie is that of the Greek and Hebrew Scripture, making a difference of two thousand years; an occasion justly taken by som equally to disparage the autoritie either of the one or the other. For it cannot bee but that this Epilogism must bee detracted from the Hebrew, or superadded to the Greek, there being no mean waie of reconciliation. But certainly, the Hebrew (though I hold it not so everie waies incorrupt, as if not one jot or tittle of the same suffered the common fate of time) yet I believ it to bee the Original, and by the incredible diligence of the *Masora*, subservient to the greater providence of God, to retain more of it's own puritie, then anie other Scripture whatsoever; and therefore that it resteth in the Greek Translation, to account for this difference: yet neither do I think that choice Assemblie so neglected by God in a matter so importantly cared for by him, as to recede so foully from their Original.

I rather cast this corruption upon the dregs of Time, assuring my self that this imposture was put upon us by the Hellenists, those among them who affected that antient Heresie of the Chiliaists; the conceit whereof I affirm to bee the occasion of this corruption.

Other differences in that Connexion have these lesser Causes.

That profane Historie maketh no certain account of Time before the Olympiads.

That in the Romane affairs (a most important piece of Historie) the Consulships are not registred in the *Fasti* with that distinction and care as was necessarie, experience whereof hath been made by the industrious examinations of *Onuphrius* and *Cuspinian*.

That the Historians themselves generally did not consider so much the designation of Time, otherwise then with a reference to their own *Æra's*, which were but uncertainly fixt.

That manie of them wrote not the Historie of their own Times.

That som of them took libertie to relate those things inclusively, which others related exclusively.

That severall Nations reckoned not by the same form of years. That all Nations not Christian, affected an Opinion of greater Antiquitie then their own beginnings, endeavouring therefore to leav the Storie of their rising as possibly uncertain to posteritie, as in them laie. So the *Egyptians* tell us of Heroes past, who by their reckoning reigned long before the world was made; which they saie with as much credit, as the *Indians* tell us, that they have out-liv'd four Suns alreadie, and that this which wee have is the fifth from their beginning: To saie nothing of *Janbazar Tsa-reth* and *Roani*, men that lived before *Adam's* time, as the book *Heubattist* make's report, and that one *Sombascher* was *Adam's* Tutor.

But the greatest cause of all is for that Professed Chronologers of our own times, such as *Funccius*, *Beroaldus*, *Bucholcer*, nay *Satian*, *Baronius*, *Torniellus*, and *Gordon* themselves were altogether unacquainted with anie Artificial waie of this work, not knowing how to make application of Natural and Civil Characters to the assuring of Times. One of the first who began to know what was to bee don in this matter, was the most learned, and perceiving *Mercator*, who Instituted a Chronologic by waie of Demonstration Astronomical. To this beginning, something by *Crentzeim* was added; but verie much more by *Bunting* the Autor of a most elaborate Chronologic, demonstrating by the Characters
of

of Eclipses, the Sun and Moons Circles, and with Calculation of everie Eclipse since the world began.

But this Art hath received greatest perfection from that excellent work of *Staliger de Emendat. Temporum*, upon whose grounds *Calvisius* hath erected a most incomparable Chronologie for demonstration of time by Eclipses, and Cycles of the Sun and Moon severally applied to everie year, yet wanting so much to accomplishment as may seem to be added by the incredible pains of *Helvicus*; who excelleth *Calvisius* (though otherwise excelled by him) in Synchronismes infinitely added, and the application of the Julian Period, which why *Sethus Calvisius* should not measure is verie much to be marvelled. These two therefore put together make up Chronologie everie waies absolute, and brought to such a perfection as needs not to be added unto; for though I doubt not, but that even those also are sometimes failing, as for some other necessarie and unavoidable defects; so also for that they are not thoroughly advised, whose Tables Astronomical they best and most securely may follow. Yet I assure my self the differences caused by this is but verie small and insensible, that it cannot be much amended though never so much care should be taken, and that by tampering it may be made much worse, as by the learned, infinite and equally unprofitable pain of *Petavius*, is too well known. Therefore good it were, that Chronologie brought to this degree of complement, might expect no extremer hand, but being stamp't with the impression of some publick autoritie, might go currant in general Opinion, without farther clipping or defacing upon whatsoever specious and pretending reformatiōs.

CHAP. XXII.

Of *Canon Chronological*.

THe designation of Time *secundum intervalla*, the Chronologers call *Canon*: which if it set the *Æra*'s down singly is termed *Canon*, κατ' ἑκάστην: if it make a Connexion of them, κατὰ συνάφην.

An Example of the first is,

From the <i>Æra</i> of the <i>Julian Period</i>	<i>Anni</i>
Unto that of <i>Orbis Conditi</i>	764.
Unto the <i>Universal Deluge</i>	2419
Unto the Birth of <i>Abraham</i>	2711
Unto the Destruction of <i>Troy</i>	3530

An Example of the second is,

The Creation fell out in the 764 of the *Julian Period*. The Flood came upon the earth *Anno* 1656 of the Creation, and 2420 of the *Julian Period*. Our Saviour Christ was born *Anno Mundi* 3949, *Anno Period: Jul.* 4713, *Olympiad* 194, and 748 of *Nabonassar*.

This Connexion of things is called *Synchronism*, whether it be of the intervals themselves, or together with the *Storie*.

An error committed herein is called *Anachronism*: and either saith too much, and that is a *Prochronism*; or too little, and that is a *Metachronism*.

F I N I S.

THE ASSYRIAN MONARCHIE,

BEEING
A short Description of it's Rise
and Fall.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon*.



LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

W. A. L. C. C.

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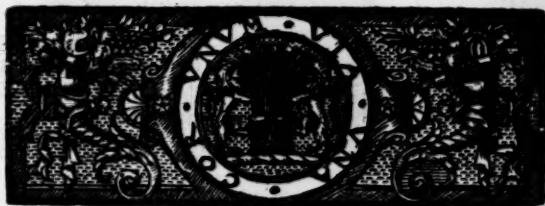
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THE
ASSYRIAN
MONARCHIE,

BEEING
A short Description of it's Rise
and Fall.



Monarchie, as the Philosopher discourseth in his Politicks, is the government of one man over manie. According to the degrees of this Principalitie, the word *Monarchie*, is equivocal ; in the prime meaning intending *The Lawful Absolute Rule of som Prince*, either *Elected* or *Succeeding*, exercising *Dominion* corresponding with the *Law of Nature*, and the *Right of Nations*. Thus His Sacred Majestie is a Monarch or sole Governor within these his Realms.

In a wider and unjuster sense, A *Monarchie* is taken for *The Peremptorie Autoritie of som Mightie Potentate*, whose *Right and Title* for the most part is *his Sword*; or, if hee hee Succeed, 'tis in the *Ambition and Tyrannie* of his Progenitors, by which hee usurpeth power where hee pleaseth,

A a striking

striking into the hearts of Men rather the fear then the love of him, whereby hee enforceth his unwilling Vassals to an unnatural Obedience. Thus the great Turk may bee called a Monarch; for in this sens, though it seem to secure it self under the protection of an acceptable name; yet a Monarchie thus taken, differeth little from that which Aristotle calleth the (Ἰσχυρὰ) vice of a Monarchie, to wit, a Tyrannie.

Τελον δὲ
ἐστὶ τὴν
ἐργασίαν
ὑπὲρ μάλισ-
τῶν δουλεί-
ων
τυραννίδος
ἀντίστροφον
ἐπὶ τῇ βα-
σιλείᾳ. &c.
Πολιτικῶν
δ' κερ.

Historians take more notice of this later, becaus the more notorious: of this kinde were those 4 great Monarchies un to whose Kings, as to famous Epoches, the stragling and unbounded affairs of the World are orderly reduced.

In this number the Kingdom of *Asbur* beareth a place, and the first; the Description whereof wee have here undertaken. In the consideration of this, wee shall observ in it a treble Vicissitude, which the *Babylonians* and *Assyrians* underwent, in the continuance of this Government. The first from *Nimrod* to *Ninus*, in which time the seat of the Kingdom was at *Babel*: The second from *Ninus* to *Asarbaddon*, and in this interim the *Assyrians* prevailed at *Ninivie*; The third and last, from *Merodac* to *Belsbazar*; in which again *Babel* got the better, which it held till all was lost to the *Medes* and *Persians*.

And for the greater illustration, to all this wee will premise the Description of the Land of *Asbur*; as knowing this full well that the circumstance of Place as well as Time addeth much to the understanding of the Storie.

אשור

THE Land of *Asbur* was so called, from him that first planted a Colonie from *Babel* in those parts, whose name was *Asbur* the Son of *Sem*. It is the opinion of that learned Rabbin *Don Isaac Abarbanel*, in his Commentaries upon the first Book of *Moses*, called *Bereishith* in *Parasha No-ath*, fol. כ"ט שמו יערל באסוריא שם יחשב בקראח

בן יקראר that is, *Assur* the son of *Sem* dwelt in *Assyria*, and from his name it was so called. To this opinion among the Antient Greeks, onely *Eratosthenes* attain'd, as hee is introduced by the Scholiast of *Dionysius the Alexandrian*, & Geographical Poet, his words are Ἦσαν δ', ὅτι καὶ τὸ παλαιὸν ὄνομα τῆς Ἑσθλοῦς ἦν Ἀσσυρία, ἀπὸ τοῦ ὀνόματος τῆς ὁ Ἀσσυρία. Among the Modern *Suidas* hath embraced this conceit there, where hee pleaseth to retract his own, in the word Ἀσσυρία. So also amongst manie others, *Gemma Frisius* for the Latine Writers, in his 22 Chapter of the Division of the Earth: from the Jew *Josephus*, who also favoureth this Assertion. The Etymologist therefore, who ever hee were, hath deceived himself in assigning the Etymon of this word *Assyria*, while hee forgeth this distinction between it and *Syria*; that *Syria* should bee that part of *Asia* which was overwhelmed in the Deluge, and was therefore so called δια τὸ συρεῖσθαι καὶ τὸ κατακλυσθῆναι (which also are the words of *Hesychius*) but *Assyria*, saith hee, was that part which having escaped the Flood was so called from a the Particle Privative, δια τὸ μὴ συρεῖσθαι ἀπὸ τῆς κατακλυσθῆναι. But this is a Fable befitting the Greeks, whose Nation hath been seriously taxed by its own Autors, for their luxurie of invention in fabulous discourses.

Καλῆται
Συρία δια
τὸ συρεῖσθαι
αὐτῇ ἀπὸ
τῆς κατα-
κλυσθῆναι &c.
vide Etymo-
logicum me-
um in vo-
ce Ἀσσυρία
Hesychium
in voce Συ-
ρία.

In the next place wee are to free the Description insuing from the equivocation and ambiguity of the word *Assyria*, which is sometimes taken for it self, at other times for the whole Region of *Syria*; in that sense comprehending in it more then it self, to wit *Palestine*, *Syrophœnicia*, *Syria*, *Damascena*, *Arabia*, *Mesopotamia*, *Babylonia*, *Chaldaea*, sometimes more, sometimes less, according to *Strabo* & *Plinie*, and manie others. But our Master *Ptolomie* to deliver the delineations of the world from the *Ataxie* and confusions of the Antients, dealt more accurately in his observations. Hee therefore in his first Chapter of the fifth Table of *Asia*, describeth our Countrey in this manner, Ἡ Ἀσσυρία περικεῖται ἀπὸ τοῦ Ἀρμενίου καὶ τῆς Μεσοποταμίας, καὶ τῆς Τίγριδος ποταμοῦ μέσθ'. Ἀπὸ δὲ τοῦ Εὐφράτη ποταμοῦ καὶ τῆς Ἀραβίας καὶ τῆς Βαβυλωνίας καὶ τῆς Σισυρίας. Ἀπὸ δὲ τοῦ ὀνόματος τῆς Ἀσσυρίας καὶ τῆς Ἀραβίας καὶ τῆς Βαβυλωνίας καὶ τῆς Σισυρίας. In a.

Ptolemeus
Asia tab. 5.
cap. 1.
Ἀσσυρία
πικεῖται
ἀπὸ τοῦ
Ἀρμενίου
καὶ τῆς
Μεσοποταμίας
καὶ τῆς
Τίγριδος
ποταμοῦ
μέσθ'. Ἀπὸ
δὲ τοῦ
Εὐφράτη
ποταμοῦ
καὶ τῆς
Ἀραβίας
καὶ τῆς
Βαβυλωνίας
καὶ τῆς
Σισυρίας.

which description *Ptolomie* hath vindicated this Countrey to her proper limits; aptly sequestering *Assyria* from the rest, comprehending the Countrey within the confines of the great *Armenia* upon the North, *Mesopotamia* upon the West, *Susian* upon the South, and *Media* towards the Sun rising. The chief of *Ptolomie's* followers in this are *Dominicus Marius Niger*, in his Geographical Commentarie upon *Asia*; whose words I forbear to insert, because they are but the meer Metaphrase of the description already given. Besides him * *Vadian* hath don the like in the Chapter which treat-

* Pag. 159. eth of the Situation of *Assyria*. So also *Gemma Frisius* in his 22 Chapter of the Division of the Earth, and *Marcianus Heracleotes*, who in the description of *Susian* the Province, thus writeth; *ἡ ἀπὸ τοῦ Ἀρμενίου τῆς Ἀσσυρίας*.

Marcianus Heracleotes
in cap. 22
τῆς Συσσιανίας.

Hee saith that the North limit of *Susian* is *Assyria*: and *Ptolomie* had said before, That the South limit of *Assyria* was *Susian*. The agreement of these Autors I oppose to the distraction of others, in reading whereof diligent heed would be taken of the ambiguity of the word *Assyria*, lest the Reader not being sufficiently cautelous, might happily be then least acquainted with the Countrey, when hee hath travelled most about it.

Longitudo & Latitudo Assyriae.

The Latitude of *Assyria* is Northern, cutting off from the Equinoctial towards the Pole Arctick an Arch of a greater Circle, containing about 5 degrees and $\frac{1}{2}$ from the 34 degree to the 39 and 20 scruples. The Longitude accounted in the middle Line, from the great * Meridian of the World, is from the 78 degree to the 84. In assigning this Position,

* In the assigning Geographical Longitude, we finde an observable difference. The Moderns accounting wee we have rather inclined to *Ptolomie*, then the modern conjectures of later Writers; for though instruments be more exact, and men's experience more universal, yet what shall all that do, *cum jam Seges ubi Troia fuit & Ninus in ipsa Nino requiratur*: when 'tis brought to such ruine, that if the founder himself should rise again, *Ninus* would scarce

from the Isles called *Azores*, guided by the variation of their compass: the *Arabians* account from the Pillars of *Hercules*, or the Straights of *Gibraltar*, corruptly called *Gibraltar*; *Titus Abelseldea*, Some also from *Artus* under the Line, and others otherwise: but *Ptolomie* from the fortunate Isles, and him here wee follow.

finde

finde *Ninive*, though hee sought it in it self. According therefore to the Longitude and Latitude assigned, The site of this Countrey is in the North part above the Torrid Zone, between the *Tropick of Cancer*, and the *Arctick Circle*, under and about the fourth Clime: the longest daie beeing som 14 hours, and one second part. This Situation is approved by Rabbi *Abraham* in his description of the Climes, his words are these, *האקלם הרבעי סת מחחיל מחרום*, השלישו עד מרחק"ל מעלת סאפן המיש המי שירר לפאת צפן ויומי ו"ד שעות וחצו ויו ויוצא אל אשר that is, The fourth Clime begineth at the end of the third, to the Latitude of 36 degrees of the equal line in the North portion, and his daie is fourteen hours and one second, and passeth through *Assur*. So far the Rabbin. Wee conclude therefore, That the position of this Region is an Oblique Sphear, whose *Phænomena* are these: They enioie, as wee do, both a Vernal and Autumnal Equinox, the Sun beeing in *Aries* and *Libra*. Their site is in the South part of the North temperate Zone, therefore their air is pleasant. The Sun never culminates in their Senith point, that beeing placed beyond the *Tropick of Cancer*, which is the extremest circle of the Sun's Motion in his Northern declination. And becauf the Opticks teach, that everie Opacous bodie projecteth his Shadow to a part directly oppolite to the bodie luminous, therefore the Sun beeing either in the Northern or Southern Sigras, their shadows are never directed to the South, but contrariwise: therefore they are *Heteroscii*. Lastly, they have the Pole Arctick alwaies elevated, and the Antartick alwaies hid.

*Vuella Al-
baxen.*

For the Astrological site of this place, it is comprehended wthin the first Quadrant, in the part Oriental and Meridional, and is therefore subject to the second Triangle under the Dominion *Taurus*, *Virgo* and *Capricorn*, the Planetary Lords beeing *Saturn* and *Venus* Oriental: in regard of whose rule in that earthly Triplicitie, the inhabitants must needs bee of a disposition wanton and lascivious, in apparel gorgeous, in Religion Idolaters: And becauf the *Assyrian* in special is subjected to *Virgo*, and her influence

is Mercurial, therefore our inhabitants must bee great Astronomers. Thus *Ptolome*, *Cardan*, &c. But whether it bee so or no, let their Ghosts dispute before *Minos* and *Rhadamanthus*. Thus much is certain, That the manners of the Antient inhabitants most aptly corresponded with this Prognostication, and if anie urge the contrarie at this daie, these Autors may easily finde an answer; that besides the translation of the *Perigeum* and *Apogeeum* of the Planets, the precession of the Equinox, and the Suns lesser Excentricitie, 'tis apparent that the Signs in the eight Sphear have forsaken their places in the first Moover; *Aries* now beeing in the *dodecatemorie* of *Taurus*; and *Pisces* in the place of *Aries*. And so much may suffice for the general application of Theoretical Geographie, to the Practical description of this Countrie. Before wee enter the particular parts, our discours shall tread awhile upon the Borders; Where first on the North part wee meet with the *Armenian Mountains*, which might have been slightly passed over, but that they shew the place where once *Noah's Ark* rested. That it rested in *Ararat*, or *Armenia*, *Moses* beareth witness; that it rested in that part of *Armenia*, wherein wee have placed it, may bee a conjecture not without probabilitie, becaus *Ptolome* placeth the Countrie *Gordiena* directly upon the North adjoining in Situation to these Mountains. Now that Countrie was so called from the *Gordiean Mountains*, upon which the Ark rested, as is approved by a double Paraphrase of two Antient *Chaldeans*, *Jonathan* the son of *Uziel*, and *Onkelos*; the one translating that Text of *Moses*, *הר יארד* the *Mountain of Ararat* by *קרדו* *Cardu*, the other by *קרדון* *Cardon*, both entending the *Gordiean Mountains* (whereof *Strabo* and *Curtius* discours) *Elias* also in his *Meiburgeman* allowing their interpretation.

Of these Mountains *Stephanus* maketh mention in his Book *De urbibus*. So also *Elmarinus* the Arabian translated by *Erpenius*, and another of that Nation whose name is unknown, cited by *Sebickard* in his *Taric* of the Kings of *Persia*. The later thus writeth, وَقَعُ الْجَدْيُ

الآن

הר יארד
קרדון
Elias in Meiburgeman.

לנני לטב הסנקוט עליה ללעניו צו
 מנינה פד עליה ללללללל that is, This is
 (Mount) Godius, upon which that Ship rested, that Ship of
 Noach, on whom be peace. But whereas this Autor calleth
 the Mountain Godius, Schickard admonisheth that it is an
 error of the Transcriber, who in stead of **גודיב** Gordi
 writ **גודיב** Gadi. It is apparant then that the Ark
 abode upon the Gordian Mountains; but where or upon
 which, that is yet doubtful.

Rabbi Benjamin Tudelensis who travelled through all
 parts, to visit his Countrey-men the ten Tribes dispersed, **בשם שנו**
 giveth notice in his *Itinerarie*, that the place where the Ark **וימים**
 rested is four miles distant from Gezir Ben Omar, and that is **לנויר זבן**
 an Isle Situate in the mid'st of Tigris, at the foot of the **עמר והו**
 Mountains of Ararat. The Armenians also design the place, **והוא**
 urging Tradition for a certain Mountain heretofore called **בחור נהר**
 Gordie, but now Gibel Noe, as Andrew Thevet intimateth **הד קל**
 in these words: **לרגל**

הרואר
רש כהלך דוג מיל יול למקם שנחת שבת בת נוח ודי.
Rab. Benjamin in Itinerario. citante Schickardo.

Au reste quelques Chrestiens Levantins, entre autres, les Ar- **La Cosmo-**
 meniens & Caspiens mainetiennent que ceste Arche s'arresta en **graphie U-**
 la Montaigne que l'on nommoit jadis Gordie, à present dii par auc- **niverselle**
 cuns du pais, Gibel Noe. **Livre. 8.**
Chap. 15.

Wee have also those among the Moderns, who have pla-
 ced this Mount under a peremptorie Longitude and Lat-
 itude as a thing ordinarily known: yet for ought I perceiv,
 Posteritie in this hath obtained of Antiquitie nothing
 more then the verie name, and that is **βζευ**, by the Testi-
 monie of Nicolas of Damascus, not Lobar, as Epiphanius: **Josephus**
 though Junius would correct the other by this. It was cal- **Αρχαι. δ.**
 led **Caes**, from **בירא** birath, which in the Armenian tongue **c. 4.**
 signifieth properly anie stately Edifice, such as this vast Ves-
 sel might seem to bee: In after times 'tis like they called
 their Ships by the same name, and thence the Greeks tra-
 duced

duc'd the same signification : for so *Suidas*, *Hesychius*, and the *Etymologist* conceive of this word *Cæus*, that it often is taken for *πλοῖον* ; and therefore *Lycophron* in his *Cassandra* calleth the *Argonavis* αὐτόντην *Cæon*.

*Scaliger in
Notis ad
Fragmenta.
pag. 40.*

In this conjecture that it may pass the better, know that great *Scaliger* hath born his part, as the Reader may finde in his notes upon the Greek fragments, added as an appendix to his admired industrie in the Emendation of the *Times*. Thus much shall suffice for our abode in the North of this Countrey, where the Reader may pardon our long tarrying for *Noah's* sake.

Ἰσίδωρος
χαιρών-
ντος.

Upon the East, as was said, this Region is bounded by the *Medes*, in special by the mountain *Zagros*, whereof a most Antient Geographer maketh this mention, *Εἴτα ὅς ἐστι κα-*

λὴν Ζάγρος, ὅπως δείξει τὴν χαλκονίτην χώραν, καὶ τὴν ἑστὴν Μήδων,

&c. Upon the South wee shall finde first *Susian*, the Province so called from the Metropolitane Citie *Susā* ; which the *Etymologist* saith, might bee derived from *Susīa*, signifying in the *Syrian* tongue a Horse, for that this place

Σῦσα ἢ πῶς
λεῖται καὶ ἡ
πρωτογενεῖς
κρίτων κει-
νων,
ἢ ἀπὸ τοῦ
ἰσχυρισμοῦ
τῆς αὐτοῦ.
Συρίαν γὰρ
ὑπὸ Σύρων
τὸν ἰσχυρὸν
λέγουσιν,
Etymolo.

afforded good Horses. Indeed *שׁוּשַׁן* in the *Syriack* signifieth so : but his other conceit is more probable, that it was so called from the Lilies which grew thereabout; as *Aristobulus* and *Chares* most aptly determine in *Athenæus*, this onely is their error, that they say *Σῦς* signifieth a Lillie in the Greek tongue, whereas they ought to have said in the Hebrew ; for the *Jews* indeed call a Lillie *שׁוּשַׁן* *Shusan*: and therefore was this place so called *διὰ τὴν ὡσμίνην*, for the pleasure of the place, becaus of so manie Lilies wherewith it was most naturally and pleasantly beset.

*Κληθῆναι δὲ τὰ Σῦσα, ὅσιν Ἀεὶσόβυλός ἐστι Χάρεσι, διὰ τὴν ὡσμίνην ἣν τίττω
Σύσον γὰρ εἶναι τῇ Ἑλλήνων φωνῇ τὸ κείνον. Athenæus.*

*Strabo lib.
15. Georg.*

Here the Kings of *Persia* kept their Courts in Winter, becaus the Region hereabouts was then most temperate, though in Summer it was so extremely hot, that when the Sun was in the Meridian, the Lizards and Serpents could not pass by the waie, but were stricken dead with the extraordinary fervor which the Sun beams projected, beeing multiplied

tiplied more strongly by the reflection of certain Mountains not far from thence, as *Strabo* the Autor most probably persuadeth. Who also addeth, that for this cause the Inhabitants were forced to make earthen floors upon the tops of their Houses, the depth of two cubits, for no other reason, but to free themselves from the intolerable heat. *Strabo ibid.*

By this Citie ran the River *Vlai*, as *Daniel* calleth it. *Pro- Plinie.*
lonie and *Plinie* write *Euleus*; no great error: it was also *Herodotus.*
called *Choaspes*, because that runneth into it. This River *Maximus*
was venerable in the opinion of the Kings of *Persia*, who al- *Tyrius.*
waies drank of this water where-ever they were. *Rabbi Ben-*
jamin hath observed, that, in his time, among the ruines of *חרבותיה*
Elam stood *Susan* the Castle, in time past the Palace of *Aba-*
sueros, having yet manie fair and goodly buildings from *יהוה*
the daies of old. Hee noteth also, that hee found there *ארמון*
7000 Jews in 14 Synagogues, there beeing before one of *המלך*
them erected the Sepulchre of *Daniel* the Prophet. Thus *אחשדרוש*
Rabbi Benjamin; in whose daies it seemeth by what hee *ויש כו*
saith afterwards, that the River was built upon both sides, *כיונין גרל*
and the citie divided into two parts, that dis severing them *ויפרה מי*
both; whence it came to pass in after-times, that the one *מימים*
part by reason of commerce thriving more then the other, *קר מונים*
it was superstitiously imputed to *Daniel's* Tomb, which the *וכהשכעת*
richer part then kept; this fond conceit once set abroad, *אל כים*
caused great emulations, and in fine to compose the debate, *והור'ו*
Singar * *Shach* commanded that the Tomb should bee dis- *וכהארבע*
placed and set upon the Bridg, in the midst of the River *עשר כתו*
Vlai, that so both parties might enjoie their vanitie with *אינסור*
an equal participation. Not far from *Sufis* wee have placed *ולפני כין*
the plain of *Dura* where *Nebuchadnezar* erected the golden *אנסר*
האחר

שחל *Shach* Benjamin in Itinerario fol. 20. * קברו של הנואל עליה השל
with the *Persians* and *Arabians* and the neighboring inhabitants, signifieth a King:
from whence is derived that form of Speech which wee use at the Chess-game, when
the King is taken: to wit of *שחל מלך* *Shach Mat*, commonly *Check-Mate*
which in this language signifieth, The King is dead. *Shichard* in *Taru Regum Persar.*

statue, that stately Trophie of his Idolatrous worship. Thus
 Dan 3. 1. *Junius* hath noted upon that place in *Daniel*.

Next unto *Susian*, also upon the South is placed the land
 of *Nimrod*, or *Babylonia*, and therein not far from *Tigris*
 the Citie *Erce*, which *Ptolomie* in a pardonable error, cal-
 leth *Aracca*. From hence passing over the River, wee draw
 near to that pregnant Relique of the new world's ambition,
Babel by name; so called from the event of that, becauf
 there their Language was confounded. For so the Hebrews
 intimate by the word *Babel*, a word which in our mother
 tongue wee yet retain from our *Saxon* Ancestors, as they
 from *Arkenaz*; for when wee hear a man speak confusedly,
 wee saie hee bable's. The foundation of this Citie was laid
 in *Nimrod's* pride, and therefore must needs have a fall; and
 the fall thereof was great: upon these ruines King *Ni-
 nus* built again, but with more humble intentions, and more
 happie proceedings. *Semiramis* continued the work, and
 enclosed all within a wall of that height and thickness, that
 wee shall hereafter in her life make bold to ask the question,
 whether 'twas hers or no; in the mean time, doubting lest
 it will prove too great a work for a woman.

This Citi: hath been deservedly set forth by the indu-
 strie of manie, and those most famous Writers; as *Strabo*,
Diodorus, *Herodotus*, *Solinus*, *Plinie*, and *Eustathius* upon
Dionysius Afer, &c. For the form of the Citie, it was four
 square, as *Herodotus* saith; the walls so thick that two
 Coaches might meet upon the breadth: for the Circuit,
 the Autors above mentioned agree not. The most exact Tra-
 dition for this is that of *Clitarchus*, that the wall was 365
 furlongs about, which divided by 8, set off for the Quotient
 45 $\frac{1}{2}$, the number of English miles in the whole compass,
 allowing eight furlongs for one mile. *Clitarchus* addeth,
 that the wall was finished in one year, each daie one furlong,
 till the 365 was compleatly ended, which is the just com-
 putation. *Herodotus* saith, the wall was 52 of the Kings cubits
 in thickness, *Q. Curtius* 32 fote in thickness. *Quintus Curtius* lib. 5.

plement of the Julian Solar year in daies, not respecting that fraction of Hours and minutes, in which the Astronomers agree nobetter then our Clocks and Dials, as the Proverb is. The height of the wall was 200 Cubites, the Towers 10 foot higher then the Wall. To approve what hath been said concerning this spacious Citie, hear what the great philosopher discourseth in the third of his Politicks, that *Babylon* was so wide and ample, that three daies after it was taken, one part of the Citie knew nothing of it. The buildings in this place were not continued to the Walls, nor to themselves, and if there had been no more societic among the inhabitants, then there was among their houses they had scarce ere com together; for their dwellings were all asunder; but the reason was politick to avoid the furie of fire, and undergo a seige in war, for the wast which laie between the houses, in time of a siege was sowed and the increaf sufficient to maintein themselves within themselves: by reason whereof it was impossible to win this citie: for against a famine they had thus provided, and other waie there could be none, for the wall of the citie was an impregnable fence against the strongest Rampiers; and hence it was that *Darius* could not attain to the conquest of *Babylon*, without a famous stratagem, as *Justine* relateth out of *Trogus Pompey*. *Justin. lib. 1*
 This Citie opened it self at an hundred gates, and those all of brass. In the midst of the Citie upon the one side of *Euphrates* stood the Kings palace, a statelie and sumptuous structure, on the other side of the river likewise in the midst stood the Temple of *Jove Bell*, and in the midst of that were erected 7 lostie towers upon the eighth, that beeing a furlong high, and as much in breadth, from the top of this Tower the *Chaldeans* made their Astronomical observations as the noble *Tycho* in his *Vraniburgum*. In this Temple was placed the golden Image of *Jupiter*, which was to bee seen in the daies of *Diodorus* the *Sticilian*, in height fourtie foot.
 Wee have reserved for the last place, that bold attempt of Art in the *Horti pensiles*, that pleasant Paradise which the *Syrian King* planted upon the battlements of a Tower, the top whereof was the base of the whole work, the foundati-

τοιαύτη ἦ-
 ἰσας ὅτι καὶ
 Βαβυλῶν καὶ
 πᾶσα, ἥτις
 ἐχρηστέ-
 υεσθαι
 μάλον ἐ-
 νος ἢ πέν-
 τος ἡς γέ-
 ρασιν ἐ-
 λωκίας βί-
 ττω ἡμέραν
 ἐκ αἰδέσθαι
 τι μέγε-
 τος πόλεως.
 Πολιτικῶν
 βιβ. γ'.

See in *Ty-
 cho's Astro-
 nomical
 Epist. the
 description
 of this V-
 raniburgum.*

on of the garden was laid in stone, above that were placed Hurdles compacted together with limie sulphur, these were covered over with brick, and that overlaid with Sheets of lead, upon which was cast abundance of earth manured with that dexteritie, that plants grew there as properly as in their native soil. Strange indeed it was to see a wood upon the top of an house, and that trees rooted in stone should grow 50 foot in heighth; and yet the credit hereof hath an interest in the best Autors, both among the Greeks and Latines. And this was once the flourishing estate of *Babylon*, that serie furnace in which it pleased God to dissolve the hardest hearts of the most refractarie Jews. But now *Bel* is bowed down and *Nebo* stoopeth, no *Arabian* pitcheth his tent there, nor Shepheard his fold: But *Jiim* crieth in the Palaces, and the Houses are full of *Ohim*; The Ostriches dwell there, and the Satyres dance there.

Isa. 13. 19.

* *Ibid.*
Mesopotamia.

L. Florus.

Thus leaving *Babylon* the beautie and pride of the *Chaldeans*, wee com unto *Mesopotamia*, which bordereth upon this Countrie South and by west. This is called in Scripture *Aram nabaraim*, that is *Aram* between the two Rivers, to wit, *Tigris* and *Euphrates*, here *Abraham* sojourned at *Carras*, famous for the fight of *Crassus*: this also was the Countrie of *Laban* the Syrian.

Further West *Tigris* boundeth *Assur*: *Moses* calleth it *Hiddekel*, which Rabbi *Chimchi* derive's from חדר and קר, either saith hee, becaus the waters are of a sharp taste, or els becaus they are of a swift cours. The *Chardeans* call it *diglath* דגלית the *Arabians* אלדגלית *Aldiglatb*, all for the same reason: for the word *Diglatb* or *Diplito*, as *Plinie* hath preserved it, is corrupted out of *Hiddekel*; or if *Diglatb* bee a primitive, the reason is notwithstanding the same, for that also signifieth a thing narrow and swift. Let *Josephus* bee the interpreter. *Thyris* ἡ Διγλάθ, ἢ ἡ πελάγος τὸ ἐν μέσῳ τῶν ποταμῶν. for this caus also it was called *Tigris*, though *Aristotle* himself hath said otherwise, who, as hee is introduced by the Scholiast of *Dionysius Afer*, testifieth that in times past this river had been called *Sulax*, which, saith hee, signifieth κατωφύγιος prone or precipitate (such indeed it is) and in after

Aristoteles
ad Scholiast.
Dionys. Af.
Alexand.

after times *Tigris*, from that *Tiger* which carried mad *Bacchus*, I know not whether. But the word it self discovereth its own Etymon, *Tigris* from גִּיר *gir*, signifying in the Persian tongue an arrow: to which if wee add the Hemantick letter ט *Tau*, wee have the word entire טִּיגֵר *Tiger* or *Tigris*, becaus the stream of this river ran so swift, that it was most like the projection of an Arrow out of a Bow. and this is the opinion of *Quintus Curtius*, and others. And well might notice bee taken of the swiftness of this River, the stream of whose current usually ran as fast in one daie, as the most nimble footman can do in seven, if *Shickard* hath not mistaken in his *Taric* of the Kings of *Persia*; where hee citeth *Plinie* and *Solinus*, but none could give him occasion so to saie, save onely *Dionysius Afer* in these words, where speaking of *Tigris*, hee thus setteth down.

*Shickard
Taric Re-
gum Pers.
p. 106.*

ποταμὸς ὧκυς ὅ ἀπάντων
Τίγρις εὐρρέτης φέρεῖ ῥέον ἴσον ἐλαύνων,
τόσον θνέθεν ἰὼν, ὅσον ἐβόηον ἡμὰς ὀδύσσει
Ἰσθμὸς καὶ κραπνὸς ἀνὴρ ἀνύσσειν ὀδίτης.

Which words perhaps *Shickard* might understand in that sense, in which wee have cited him; but the Poëts intent is far otherwise, as hee may understand that readeth his Scholiast who best understood him; for *Eustathius* upon those words thus discourseth,

Δίτταν δὲ ἀγύλων δι ποταμοὶ ἔτοι (id est *Tigris* & *Euphrates*)
ὅσον ἂν (φασὶν) εἰς ἐβόηον ἡμὰς Ἰσθμὸς καὶ κραπνὸς ἀνὴρ ὃ ἐστὶ, *Eustath. in*
ταχὺς ὀδίτης ἀνδρόθεν, ἐπὶ δὲ τὸ, φασὶν ἡμερῶν ἢ μίσην ἔξῃ ποταμῶν *Dion. Afr.*
ὀδὸς ἐστὶν ἐν ζώνῃ ἀνδρὶ, τῷ ἴσῳ, ἀσπείρῳ καὶ ἐλαφρῷ εἰς ὀδόν.
&c.

Wherefore, according to the judgement of the Scholiast, the meaning of his Poëts, that the distance of the two rivers *Tigris* and *Euphrates*, is as much as the best fitted traveller could go in seven daies; that is as much as if hee had said, *Mesopotamia* in breadth would prove to a good footman seven daies journie. So though *Tigris* bee ποταμὸς ὧκυς ὅ ἀπάντων, of all Rivers the swiftest, yet in this opinion hee hath made more haste then good speed. Wee have sufficiently lingred upon the borders of *Assyria*, wee will now travel in the Countrie, beginning first with *Adiabene* be-

because as *Plinie* and *Solinus* testifie, *Adiabene est Assyriorum initium*. The beginning of *Assur* is that part which is called *Adiabene*, for here 'tis probable that the founder made the first plantation of his *Assyrians*, because the King *Nimrod* first conquered this place, and settled the Government in a Metropolis erected by himself.

It was called *Adiabene*, not as the Greeks have vainly conjectured from *Ἀδίαβην* and *α τὸ ἐνέεινδον*, because this was a place of hard passage, as *Strabo*, *Eustathius*, and the rest; for this conceit is refuted by *Marcellinus*, a traveller in these parts, who witnesseth that hee passed over a certain River called *Adiavas*, from which the place was called first *Adiabene*, which word when it came among the *Greeks*, they changed, *v* into *β*, necessitie often urging them to this, for want of that letter in their Alphabet, so where the Original readeth *David*, דָּוִד, the Septuagint they read *δαβίδ*, the Evangelists retaining the same.

Ninive urbs. In *Adiabene* that which first and best deserv's our diligence is the thrice noble seat of *Ninus*. The Scripture Stile's it both in *Moses* and the Prophets, *urbs magna Deo*, and therefore seeing God himself hath taken notice of it, wee will take the more.

It was called *Ninive* from *Ninus*, quasi *Nini*, נִינִי *Naveb*, that is the habitation of *Ninus*, because *Ninus* set the last hand to the complement of this Citie, and there kept his Court.

But hee that laid the first foundation was the son of *Cham*, not *Sem*; though our English Metaphrase hath so translated. To decide the matter hear *Moses* himself: מִן הָאָרֶץ: הַזֶּה הָיָה הָאָדָם וַיִּבֶן אֶת נִינְוֶה In which words, our Translation taketh *Assur* for a person, which beyond all doubt should bee taken for a place, and then it run's thus: From that land (to wit *Babylon*) hee (that is *Nimrod*) went out into *Assur* and builded *Ninive*. And this is the meaning of *Moses* in the minde of that most learned Jew *Ramban*, or R. *Moses ben Nachman*, as shall appear by his gloss upon the place, as hee is cited by *Abarbanel* in his Commentaries upon *Berechith*.

Ramban saith, פ"ר חר'סבן שהיה כמו מן הארץ שה' היה

היה וְאֵן נִמְרוֹד לְמִשְׁוֹר בֶּאֱדָר אֲשֶׁר וְשֵׁם בְּנֵה אֶרֶץ
 נִינְוָה וְשָׂאֲרָת הַמְּדִינֹת הַגְּדֹלֹת אֲשֶׁר זָכַר וַיְהוּדָה
 Ramban in *Abarbinelis Commen. ad Bereshith*. These words intend thus
 much. Out of that land went *Nimrod* to rule over the
 Countrey of *Assur* and there hee built *Ninive*, and the rest
 of that Province's great Cities, whereof (*Moses*) maketh
 mention, and this Text וְאֵן אֲשִׁיר is all one as if it
 had been אֲשִׁיר לְאֶשֶׁר. Thus *Ramban*, who also citeth a Con-
 cordance necessarily requiring the like exposition in the like
 case, as saith hee אֲרָרְעִי מוֹת לְמַלְחָמָה, must bee rendred
 as if it had been לְמַלְחָמָה לְאֲרָרְעִי *Ramban* in this is not
 singular, nor hath wanted his deserved approbation among
 our own most learned Writers. For thus readeth *M. John*
Drusius, so *Tremelius*, judicious *Calvin*, and diligent *Para-*
us: none without good reason, for what should *Assur* the
 son of *Sem* do among the children of *Cham*? And again,
 hee that built *Babel*, was as likely to build *Ninive*. The
 founder therefore of this Citie was *Nimrod*, for the situati-
 on thereof, it was set upon the River *Tigris*. A late
 Writer of our own in his *Microcosm* hath made bold to
 displace it, affirming that it was built upon *Euphrates*, which
 if it do not otherwise appear, I will ingeniously repent
 the mention of him, whom notwithstanding I should also
 have spared in this place, had hee himself spared great *Scal-*
iger in a lesser matter: were it not that I count it frivolous
 to cite a modern Autor in a matter of Antiquitie; to this
 one I could oppose the Autoritie of manie, amongst whom
Ninive upon *Tigris* is as ordinarie, as *London* upon *Thames*.
 But to fetch that situation upon this River, from the same
 fountain which they did, I appeal to the Antients.

Amongst the Latines *Plinie* is plain, that *Ninus* the Citie
 stood upon the River *Tigris*. Among the Greeks thus *Hero-*
datus, speaking of a certain Trench, ἵσται δὲ ἢ ἑὸν ποτα-
 μὸν ἐν τῷ Ἐυφράτῳ ἢ ἐν τῇ Τίγρι κατὰ δὲ Νινὴ πόλιν οὐκ ἔστιν αἰ-
 where out of all doubt, though the Text bee something
 cryptical, yet κατὰ δὲ is not to bee referred to *Euphrates*, or
 the Trench, but to *Tigris*, as the same Autor expoundeth
 him-

Arrian. re-
rum Indic.

himself in Euterp, where hee plainly saith, that *Tigris* runn's by *Ninive*. *Arrian* in his book of the affairs of old *India* speaking of *Tigris* thus writeth, ὁ ποταμὸς Ἰνδῶν Ἀρμενίας ποταμὸς Νίνου, πάλαι ἐκείνη μεγαλὺν καὶ ἐνδοξοτάτην, &c. that is, *Tigris* running out of *Armenia* anciently a great and famous Citie, &c. where a trustie and faithfull Writer hath plainly set down our desire. To these wee add the last and greatest, our master *Ptolomie*, according to whom wee have placed this Citie upon this River towards the Sun rising.

והיא עיר
גורלה
מארסימ
קיסוהיה
ישראל
על נהר
הדקל
בנהר
ניני
הנשרלכר
Benjamin.
Itinerar. fol.

Besides this consent of the Greeks, summe up the whole truth in the Autoritie of an Hebrew Geographer, and hee, testis oculatus, to wit, the forenamed *Benjamin Tudelensis* in his *Itinerarie*, where making mention of that Citie which the *Arabians* call, and others from them *Almozal*, *Almozal* saith that Citie is built upon *Hiddekel* (that is *Tigris*) on the one side, over against *Ninive*, a bridge onely between it and *Ninive*; if therefore *Mosul* bee built upon *Tigris*, there beeing but a Bridge between it and *Ninive*, it is apparent in the judgment of an eie-witness, that wee have placed it where it should bee. Onely *Diodorus* dissenteth whether by an error in the Text, or by misinformation, one or other it is likely: for wee must not forsake all these, to lean to one. The reason of his error might bee, because in fine these two Rivers meet and becom one and the same.

Benjamin.
Itinerar. fol.

Ninus therefore was set upon *Tigris*, not as *Diodorus* upon *Euphrates*, nor upon the River *Lycus*, as *M Nicolas Fuller* in his *Miscellanea*, who for that opinion citeth all those almost, whom wee have introduced for the contrarie, adding also *Ammianus Marcellinus*, an Autor as hee saith beyond all exception, which wee denie not; onely this wee have found, that both hee and the rest are by *Fuller* in this matter misinterpreted, as hee that diligently readeth shall bee readie to tellifie. For the situation thus much. For the circuit and compass thereof, the Prophet *Jonah* describeth

שלש
ימים
Jona 3.

it to bee a great Citie, even in the eyes of God, of three daies journee, *Diodorus* saith, that the sides thereof were inequilateral, the longest sides containing 150 furlongs in length,

the

the shortest 90. According to which dimension of the parts, the whole circuit must bee 480 furlongs, which divided by eight, set off for the Quotient 60, the number of English miles, measuring the compass of this citie. The words of *Diodorus* are these, "Εὐρίσι πόλιν ἐν τέλεισι μίλιον, ἐπεὶ οὐκ αὐτὴν ἡ πόλις ἐστὶν. ἡ δὲ βραχυλίαν ἐκινῆκοιτα· διὰ καὶ τὴν σύμπαλιν, ἀπὸ τοῦ συσταθέντος ἐκ σαδίων τέτρακσιον καὶ ἐγδοήκοισι, τῆς ἐλπίδος ἢ διεξόδου. τηλικαύτως γὰρ πόλιν ἐδίδεον ὅτε εὐρίσι, καὶ αὖτε τὸ μέγεθος αὐτῆς ἀπὸ τοῦ μέγους, καὶ τὴν αὖτε τὴν πύλιν μὴ γαλοπέριον. Τὸ μὲν γὰρ ἔχει τὴν πύλιν ποδῶν ρ'. τὸ δὲ πλάτος ἔχει ἑξακισμίων ἢ διὰ τὴν σύμπαλιν ἀνέγει τὸν μὲν ἀπὸ τοῦ χίλιον καὶ πεντακισμίων τὸ δὲ πλάτος ἔχει ποδῶν διακοσίον, &c. where the Autor having discoursed upon the immens and ample circuit of *Ninus*, addeth, That the Founder failed not of his purpose: for after him (saith hee) never anie erected the like Citie, whether wee respect the greatness of the Compass, or the stateliness of the Walls: for the Walls were in height one hundred foot, and so thick that three Charriots might ride upon the breadth together. Hee addeth also, that the walls were beset with a thousand and five hundred Towers; each of them erected to the height of two hundred foot. So far *Diodorus*: whom after ages may for ever gratifie for this pretious monument of Antiquitie, (which hee alone seemeth to have preserved) for the illustration of that which the Holie Ghost in Scripture more then once inculcate's concerning this vast and mightie *Ninive*.

That Citie of *Babel* and this of *Ninive* by a fatal vicissitude held up the *Assyrian Monarchie*, till the time of *Darius* the *Mede*, and *Cyrus* the *Persian*. It suffered manie overthrows, before it received it's last: two famous, the one by the irruption of the River *Tigris*, which at an inundation broke out upon the wall, and threw down twentie furlongs thereof, which destruction, (notwithstanding the stream of Interpreters run's otherwise) yet let the Learned inquire whether it were not plainly foretold by the Prophet *Nachum* in those words *וַיִּשְׁפּוּ עִבְרַ כָּל כְּלִי יַע שָׁרָא* that is, And with an Inundation passing by, hee shall make a full end.

Διόδοτος
βίβ. Γ.

Hec should
saie twelve
thousand.
See *John*
Leo Affrica
200.

ἡ ἐκ κατασκευῆς τοῦ ποταμοῦ, καὶ τῆς ἐκ τῆς πόλεως. Septuag. Chronologie seemeth to denie this interpretation; but each man must consider, that the time of this Prophet, or his Prophetic is not determinate by anie autoritie of Antiquitie, and therefore in the Moderns can bee but conjectural. That the River made this ruine, *Diodorus* is a pregnant witness. The second destruction was undertaken and ended by *Nebuchadon* for the King of *Babel*, as the Jews in their Chronologie testifie: So Rabbi *Saadias* upon the Prophet *Daniel*. And indeed this Citie was too great to bee destroyed at once, beeing as wee have said 60 miles in compass. The Reader at the first sight may judg it incredible, were not *Alcaire* in *Egypt* at this daie extant to correct his unbelief; a place, as *Buntingius* hath noted, no less in circuit; and so populous, that there once died of the Plague in one daie twentie thousand.

The Prophet *Jonah* writeth, that in the citie of *Ninive*, by the testimonie of God himself, were more then one hundred and twentie thousand persons, which could not discern between their right hand and their left. If there were so manie children, then at the proportion, the inhabitants were almost innumerable.

The Tomb of *Ninus* was almost as admirable as the Citie; but of that in his Life.

It may now bee said of *Ninive*, which once was of a great Citie in *Strabo*, *Magna Civitas magna Solitudo*: The greater *Ninive* was, the greater are her ruines: for now, The rejoicing Citie that dwelt carelessly, that said in her heart I am, and there is none besides mee, how is shee becom a desolation? a place for beasts to lie down in; everie one that passeth by her shall hiss and wag his head. *Zephan. 2. 15*. Against this Citie prophesied *Jonah*, *Nachum*, *Zephania*, &c.

It is at this daie falsely called *Mosall*, and at that place *Nestorius* his Sectaries have taken their Shelter, that Heretick of *Constantinople* condemned by a Synod at *Ephesus*, &c.

Arbelitis.
ערבלי
iv. Bel.

Next unto *Aliabene* is *Arbelitis*, so called from the most ancient citie *Arbela*, which notwithstanding what *Strabo* hath said of the son of *Arbmon*, I would diligently derive

rive of *Ir Bel*, that is the Citie of *Belus*, who was no doubt the first founder thereof, after the death of *Nimrod*. At *Arbela* was that bloodie battel between *Darius* and the great *Alexander* for the Empire of the world, as the common tale goes: but *Arrian* in the description of this expedition affirmeth the contrarie, from the testimonie of two eye-witnesses, *Ptolemaus* and *Aristobulus*: adding that the battel was pitcht at *Gaugamela*; the same thing *Plutarch* hath observed. *Πῶς ἡ μάχη ἐκείνη ἐπὶ τῇ Γαυγάμηλῃ καὶ ἐν Ἀρβήλῃ, ὡς περὶ ἐν πολλοῖς γέγραπται, ἀλλὰ ἐν τῇ Γαυγάμηλῃ καὶ ἐν τῇ Ἀρβήλῃ*, *Scaliger* giveth the reason of this mistake, Because, saith hee, *Arbela* was famous, and therefore better deserved to carrie awaie the credit of such a victorie then *Gaugamela*, a poor obscure Village, which before him *Arrian* hath said, *Πόλις δὲ ἐκ τῆς Γαυγάμηλας, ἀλλὰ καὶ μὴν, ἡ μάχη, ἐπὶ τῷ ὀνόματι ὃ ἔστιν οἰς ἀντὶ τῆς τῆς ὀνόματι Γαυγάμηλας (saith hee) is no citie, but a village, and but a little village, the place no waie famous, and bearing but a homely name. And therefore hee saith, καὶ δοκεῖ πάλιν ὅσα τὰ Ἀρβήλα ἀπὸ τῆς μάχης τῆς Γαυγάμηλας μάχης*. Whereas hee saith that *Gaugamela* is known but by a homely name, it deserv's further enquirie. *Scaliger* saith, that the word *Gaugamela* is in the language of the place as much as the inwards of a *Camel*, which signification the word indeed will bear in the *Assyrian* tongue, but for what reason? The learned Critick answer's, That some of the Antients have said that a *Camel's* Inwards were there interred. *Causabon* in his notes upon *Strabo*, deriveth it from *Geh* and *Gamal*, *Geh* signifying an eminent high place; but *Strabo* himself hath given the best, and the most antient Etymon, who setteth down that it was called *Gaugamela*, that is, saith hee, the Houf of a *Camel*: and this will hold, for so *Gaugamele* might with a facile error bee written for *Naugamela*, there being no difference between *Gimel* and *Nun*, but a smal apex or excrescence, which oft-times escape's the Printers diligence, and more often might the Transcriber's haste: and seeing it was *Naugamela* from *נֶוֶר* and *גַּמַל* *Nauh Gamal*, it signifieth properly and aptly the houf or habitation of a *Camel*. The reason of this imposition is well rendered

Solinus.
Arrianus in
exp. ditione
Alexandri.
Strabo lib.
16. Geog.
Scaliger in
lib. de emen-
datione tem-
porum.

Gaugamela
intestina Ca-
melis signifi-
cans.

גַּמַל
נֶוֶר

dred by *Strabo*, becauf saith hee, *Darius* the son of *Hystaspis* bestowed that place of rest and food upon his wearie tainting *Camel*, which had tired out himself in his hard service. At *Gaugamela* therefore, not at *Arbele* was fought that famous battel of the two mightie Monarchs for the Diademe of the world, which fortunate *Alexander* brought awaie, Heaven it self bearing witness thereto by an Eclipse of the Moon.

Not far from *Arbela* is the Mountain *Nicatorium Nimalbecov* ♂♂, as *Strabo* call's it (for in *Ptolomie* wee finde it not) *Alexander* the Great gave it that name from *vinco*, *vinco*, that it might bee, as to this daie it is, a constant Trophie of that famous victorie which this King atcheiv'd at *Gaugamela*.

*Ptolomeæ 11
lib. Geog.*

In this Countrie of *Arbelitis*, *Strabo* also placeth the Citie *Demetrias*, as also the Temple of *Æneas*, and the Palace of the King of *Persia*, with the bituminous Fountain, all which wee have set down according to his description.

Upon the River *Caprus* standeth *Oroba*; which *Junius* well conjectureth to bee no other, then that which *Moses* in *Genesis* calleth *Reboboah*. In the South coast of *Arbelitis*, between *Caprus* and *Gorgus*, *Ptolomie* placeth *Thelbe*, which perhaps was so called from *Tubal*, as also another Citie placed by the same *Ptolomie* in *Babylonia* without our Chart, so called out of doubt from *Tubalcain*, for hee writeth *Thelbecain* with no great error.

*Arrapachitis
dis regio.*

Next to *Arbelitis* is *Arrhapachitis*, so called from *Arrbapa* a Citie lying in this coast East and South upon the limits of *Apolloniatis*. This *Arrhapachitis*, *Junius* had once conceived to bee no other but *Arpatis*, and the chief citie thereof to have been that *Arpad*, which is spoken of in the *Kings*, and elsewhere: but this Learned Commentator correcteth himself in the 49 of the Prophet *Jeremie*, vers the 23. This Coast doubtless took it's name *Arpachetis*, from *Arphacsad* the son of *Sem*, and brother to the founder *Assur*. Here lieth *Darna*, *Obana* and the rest, places better known by their names then ought els. Next them the *Sambate*, and below *Appolloniatis*, famous for the Metropolis from whence it had it's name. These names are reckoned up by

Va.

Vadian, Glarean, Volateran, and Niger; men who altogether followed Ptolomie in their Chronographie of the Land of *Asbur*: more then the names will hardly bee found either in them or elsewhere, onely *Apollonia*, nor much of that. But *χαλόνις* deserv's our consideration, for which wee gratifie old *Isidore* the *Characeni* cited by *Athenius*, for otherwise wee had never attained to the knowledg of that place which *Moses* calleth *Calanne* in the land of *Singar*, for that *Calanne* without question is the Metropolis of this Countie *Calonitis* which our Autor old *Isidore* calleth *χαλόνις*, as wee have placed it. *χαλόνις* saith hee, lieth so, that it is separated from the *Medes* by the Mountain *Ζαγ*, as wee have said.

Thus wee have indeavoured the delineation of the famous frontiers of old *Asbur*, which the reader if hee pleas may behold in our Chart; alwaies provided that hee bee not offended at this, that wee have drawn the lowest parallel equal to the highest of that Latitude; for 'tis easily known to my slender skil, that seeing Topographical plains are all portions cut out of the entire Sphaers, therefore the Parallels as they increas in Latitude ought to bear a different proportion to their Meridians: yet this curious courf wee took not in a matter that needeth it not, but projected the Chart upon a Parallelogram, becauf in a distance no greater, for a purpose of no greater moment, the disproportion can nothing prejudice the Description.

THE State-Government of *Assyria* was Regal, it began in Tyrannie, which *Aristotle* call's the Vice of a Monarchie: it continued under the succession of absolute Princes from *Jove Bel* to *Belsazar*. The policie which this Countie did enioie was as in all other Kingdoms, Ecclesiastical and Civil. In their Ecclesiastical policie wee consider their Religion. God they served, but not the true; nor one, but manie and false their Deities, for the most part, were placed in Heaven; the Sun, Moon and Stars; and in-

deed, were men allowed to chuse themselves a God: this was somewhat a tolerable impietie, for such great Astronomers to adore the Host of Heaven.

The Manner how they worshiped the Sun is set down by Macrobius Macrobius, who describeth the Image under which this Planet was adored, adding unto his description a Symbolical interpretation. To the Sun they sacrificed Horses, and the reason was, because they judged it convenient, that the most nimble God should be served with the swiftest Oblations. The Altars whereupon these Sacrifices were offered, they erected either in open Courts, as 2 Reg. Chap. 21. verſ 5. or elf upon the tops of their Houses, as Zeph. 1. 5.

ἡ δὲ εἰκὼν τοῦ ἡλίου τοῦ ταχίστου, ἀδύλον ἦν ἐν τῷ τῷ ταχίστῳ δαίμονι. Herodot. lib. secundo De Magogetis loquens. idem etiam Xenophon de Armeniis scribit, eandem etiam causam reddens lib. quarto, Ἀνέβατο.

Isaiah.

Tremelius supposeth that the Prophet intendeth this God of the Sun by that which hee calleth *Nebo*, but that deserveth further enquire: Doubtless *Nebo* was fom notable Statue among the *Teraphims*, and what they were wee will now strive to discover. חרף *Taraph* the root and singular of *Teraphim* seemeth properly to have signified anie dishonest disgraceful matter, as *Elias Tisbites* intimateth in the word *Taraph*; where also hee insinuate's both the affinitie and Etymologie of the Latine word *turpitude*, from this Hebrew word *Taraph*. For so saith hee the Latines call, *id quod turpe est* טורפוטור *Turpitude*. And for this cause the Hebrews called that Magical divination of their Heathen neighbours which was made by enchanted Heads and Statues *Turpah*, and those Images so charmed *Teraphim*: for the *Teraphim* were certain Lares or household-Gods in which the Diel made answer to the simple Heathen; their making is thus set forth by *Tisbites* out of Rabbi *Eliezer*. in the 36 Chapter

וכן בלשון
המוקדש
לעזרת
טורפוטור
Turpitude
Tisbites in
Taraph.

ומצאתי
שכך היו
נעשיות
התרפים

שחשין ארסבכר ומולקין את ראשו וכול קיו אותו במלה ובש
שם ובית בין על אשוחב שם רוח מומאה ומנחין אותה
תחת רגל ראשו ונותנים אותו נקיר ומול יקון לפניו נרת ומש
חיו לפיוולק היה מרבר אמה Ex Pirke R. Eliezer pitec. 17.

whose

whose words wee may render in this manner, speaking of those Idols, I have found (saith hee) that the Teraphim are thus contrived. They cut the throat of a first born male, they pul off his head and powder it with salt and odors, (Then) they write upon a plate of Gold the name of an unclean Spirit putting that under the head, then place they this head upon som wall, setting burning Lamps before it, and so worship in the presence thereof, and of these Laban asked counsel, &c. as wee have set down in the margine foregoing. So the Chaldee Paraphrast in Hosee rendreth Teraphim by מַדּוּבִי Mebdauvi, Indicants, shewing or declaring: For that was the condition of these Teraphim, as Rabbi Chimchi also approveth in the Root Teraph and Delrio an expert Magician in his Animadversions upon the words of Laban.

The like is set down in the Book of R. Simeon Ben Jochai which is called Zohar. fol. 77 upon the words of Moses, וְלָבָן וְלָבָן וְלָבָן And Laban went, &c. It is therefore manifest, that the Teraphim were nothing elf but the heads of first born males, made and erected under the influence of som certain Planet under whom som certain Spirit (as Orisheb over Saturn was predominant, whose name must bee engraven in som thin plate, and placed ceremoniously under the Head, this don, Lamps must bee solemnly burned before it, and then after som diabolical Exorcisme, Necromantically performed the head shall prove vocal. The tale goe's current amongst us, that our Countrieman Roger Bacon once framed such a kinde of Magical Machination in Brass. Doubtless Albert the Great spent thirtie years to frame out a statue like a man, and in the end by the apt composure of certain engines and manie moovable machinations, taught the Image to speak; but 'twas much, if not Magick: for speak it did and that so Articulately, that it well nigh frightened a great Schoolman out of his wits, even Thomas Aquinas himself, as Boterius relateth.

See M. Selden De Diis Syri.

Aquinas hearing the statue speak brake it to pieces.)

That which persuadeth us that the Idol Nebo was one of the Teraphim, is the Etymon of the name; for Nebo is derived from a root, which signifieth to Prophecie or Divine, as they did by the Teraphim, for that reason of the word is rendered

דודו נבו *dred by the Jews. So Abarbines upon that place in Isaiah, נבו Nebo stoopeth.*) That the *Assyrians* used *Teraphim* is manifested by the *Storie of Laban*. That they were noted *Magicians* and *Astrologers*, *Simatba* the *Witch* in *Theocritus* doth manifestly declare, where speaking of her *Veneficial Philtra*, shee confesseth to the *Moon* in the *Doricke Language* that shee learned those tricks of a *Traveller* that came from the *Land of Asbur*; that is, (saith the *Scholiast*) from a friend of hers that was an *Assyrian*. Who also addeth, that the *Assyrians* were a *Nation* in *Magick* most exact. And therefore seeing it cannot bee determined for certain what this *Nebo* should bee, I know not why this conjecture may not with others have it's pardon, seeing it hath brought som probability.

That therefore the *Assyrians* worshiped the *Sun*, 'tis manifest: as also that they worshiped him not under the name of *Nabo*; this *Nabo* being, as wee have conjectured, som one more noted then the rest among the *Teraphim*, but if anie pleas to ask *Antiquitie* for the name of this great God the *Sun*, hee shall finde his Answer in *Macrobius*, who telleth us that the great God of *Asbur* was the *Sun*, and that his name was *Adad*; which, saith hee, by Interpretation signifieth (one) so indeed אדא *Ada* in the *Assyrian* tongue doth signifie from the *Hebrew* אדא *Achad*, unus. A greater testimonie of this *Idolatrie* then *Macrobius*, wee finde in the *Prophet Esay* in the last Chapter, where God threatneth to confound those that purifie themselves in *Gardens* (אדא אדא saith the Text) *Achar Achad*, behind *Achad* that is either the *Temple*, or rather som *Idol* erected to the honor of the *Sun*, not unhappily placed in the midst of their *Gardens*, where each spectator might dailie behold and admire the pregnant effects of the *Sun's* vigorous influence, and powerful operation. 'Tis the accurate interpretation of the learned *Scaliger*, in his notes upon the *Greek Fragments*, page 35, approved also by another *Scaliger* of our own, *M. John Selden* in that choice work of his upon the *Syrian Gods*. Both these consent that the *Idolatrous Rites* spoken of in the same vers, make but up a super-

perflitious kinde of Lustration. The former part of their gloss is undoubtedly true, the later whether it bee or no, it is no waie necessarie for this place, nor (since they have said it) these years to determine. If wee nothing help, it shall nothing hinder that wee add thereunto; that in the vers, as wee have set down, mention is made of Mice which bear their share in the Abomination, for so saith the Text. *They that purifie themselves in Gardens behinde Achad, in the middle, eating Abominable fests, as of Swine and Mice, &c.*

Alexander ab Alexandro relateth the most of the Antient kindes of Lustrations, but maketh no mention of Mice. yet it is to bee noted, that manie rites performed in these Exercises, were altogether Magical; in that sens the Mice may take place, and com within the verge of their Gloss: for a Mouf is *μαγικὸν ζῷον*, an Elf which Conjurers are not unacquainted with. Hear what they say,

Take the liver of a Mouf and give it in a Fig to the Swine and they shall follow the doner which waie or whither hee listeth. *Pierius* in his admirable discours upon the *Egyptian Hieroglyphicks* introduceth an experiment to prove this Charm, which himself saw at *Patavium*.

Pierius de Murt.

All this is the more probable, becaus as wee have already proved, our *Assyrians* were greatly given to exorcisms.

And so wee have don with their Idolatrie to the Sun.

Herodotus telleth further, that these *Assyrians* also worshiped the Moon, and good reason, or elf they had no God all night, a time as I suppose, wherein they had most need. They worshiped the Moon under the name of *Mylitta*, which word *Scaliger* hath well noted, in their Language signifieth *Genetricem*, in which sens it may not unaptly bee applied to the Moon, whose power though ordinarie, Philosophie supposeth to bee meerly passive, yet not without a Contradiction, the same Philosophie allowing the light of the Sun to have a sensible and necessarie activitie upon the inferior bodies, allowing also the light of the Moon to bee borrowed from the Sun, and 'twere a notable incongruities, that the same light should bee active in the Sun, and passive in the Moon; but if the

Mylitta, Mylitta sig. Miletus in Notis ad Ves. Græcorum, &c.

Tenent. An-
dria.

למלכת
הסל
Regine Ce-
lestium.

Moon did nothing help the second causes in Generation, yet in the bringing forth 'tis evident, for this is most certain, though everie Midwife hath not observed so much, that the most easie deliverie a woman can have, is alwaies in the increas, toward and in the full of the Moon, and the hardest labors in the new and silent Moon; which Astronomers call the Synode or Conjunction, which was the reason that the Midwives heretofore did alwaies in such a case implore the aide of this Planet, for the safe and easie deliverie of their Infants. An Example hereof wee may have one among manie in the Comedie, where the woman in the extremitie of her travel, cries out to the Moon, *O Juno Lucina fer opem*. And this amongst others must needs bee a reason why our Assyrian worshipped the Moon, and why they worshipped her under that name. The Prophet *Jeremie* maketh mention of this worship in the 7 Chapter, where hee calleth the Moon the *Queen of Heaven*, as our English Translation hath verie well rendred. The Prophet addeth that the Women made Cakes to this Queen; And why the Women? First becaus the Moon was a Queen. 2. Becaus the Women at their labor were most beholding to the Moon, who by her great moisture mollifies the *Secundine* and make's the passage easie for the deliverie of their children. This Custom of offering Cakes to the Moon our Ancestors may seem not to have been ignorant of; to this daie our women make Cakes at such times, yea the childe it self is no sooner born, but 'tis baptized into the names of these Cakes; for so the women call their babes Cakebread. Add hereunto that the Saxons did Adore the the Moon, to whom they set a daie apart, which to this daie wee call Moon-daie.

And thus wee have run through the chiefeft Idolatries of this Nation: much more might bee said, and perhaps hereafter shall bee: in the mean time wee will onely add a Conjecture concerning *Nisroc*. *Sennacherib*, as hee worshipped in the hous of *Nisroc*, was slain by his two sons; who or what this *Nisroc* should bee, is so doubtful, that *Peter Martyr* could finde nothing in all the Ancient Writers to explain

plain the matter, his own opinion dependeth upon the Etymon of the word *Nefrac* which signifieth (as hee saith) *Deum fuge mollis*, a God or a Jove *☉*, whither as to a Sanctuarie *Sennacherib* might betake himself, it may bee so, I rather suppose, if I may bee so bold, that *rac* in this place signifie's the Sun; for so this people somtimes called the *Snn*, as *Francis Junius* hath noted upon *Shad-rac* in the Prophet *Daniel*. So then this Temple was an *Asylum* built in *Ninive*, to the Honor and under the protection of the Sun, who was therefore called *Nefrac*, that is the Sun of flight, for the reason given.

It might bee added how these Nations applyed their devotion to the rest of the Planets, as to *Venus* that is *Shar*: in the honor of whom their Feasts were celebrated by the same rites that the Romane *Saturnalia*, the servants sitting down, and their masters attending: So also wee might put in *Chiun*, whom some call *Saturn*, but of these, for ought I see *M. Selden*. finde the matter is not so manifest; 'tis onely apparent that they worshipped the Sun and Moon chiefly: and the rest of the Host of Heaven in their order: but of that order and manner wee have nothing certain yet to saie, time may perhaps favor our industrie, and make us acquainted hereafter with that, which now wee must not bee ashamed to confesse our selves ignorant of. In the interim, wee must content our selves with what hath been said, briefly concerning their religious politie. Their Civil customs shall now take their places.

The King of *Assur* was assisted in the Civil Government by a trebble Magistracie, chosen all out of the gravest and most noble within the Realm; The first sort were to look to the placing of their Virgins according to that manner which shall hereafter bee declared: as also to give judgment in Matters of Adulterie, &c. The second in matters of Theft: The third in the rest.

Physicians these people have none, they beeing such who cannot save anie man by their profession, till they have lost some by their practice. The custom here was, that all diseased persons should bee conducted to the Market-place, con-

venient provision beeing made for their safetie there. The reason was, that all passengers by should visite them, by inquiring out the nature of their disease, and giving counsel for the remedie out of profitable experience made by themselves, either in themselves or som others, upon the like occasion. And to this purpose it was provided by a peremptorie Statute, that no man should dare to passe by the Market-place, till hee had made such inquisition as is aforesaid. *Herod. in Clio. Strab lib. 16.*

In this Countrey, it was not in the power of a private man to bestow his daughter in Mariage, but this was don by a publick Officer appointed for that purpose. The manner was thus.

Once everie year, all mariageable Virgins were brought by that officer into the Market-place, and there set to Sale; if they were beautiful, the fairest to those that gave most: when all the best were thus bestowed, the Monie which was paid in for them, was given to the rest which were not so comelie and meritorious in their beautie; everie one beeing supplied with a dowrie proportioned to her want: By this means it came to passe, that still the Gentry and most wealthie amongst the Men had the fairest among the Women, they beeing best able both to buie them and to keep them. Contrarily, the Commons and poorer people, who had not means to compass the best, had means given them to bee content with the worst. A Law not so provident as plausible, and however it fitted their Common wealth, it would bee verie unapt for ours.

*Strabo.
Herod. ibid.*

Here followeth a Custom most detestable and unfit foranie. Everie woman throughout all the Countrey, was bound once in their lives to repair to the Temple of *Venus*, and there to prostitute their bodies to whomsoever, that would but throw down a certain piece of monie, were it less; or more; which monie was given to the Temple, and to the honor of the Goddess. Their manner was thus. The Women sate down in the Temple, distinguishing one from another by little lines of Cord, which hee

hee that would might take awaie, or break, if the Woman seem'd to bee coile; and so take their Strumpet out of the Temple into a by-corner, &c.

The Epistle of Hieremie, (if that bee his which wee finde annexed to the Apocryphal Baruch) maketh mention of this horrible and impious practice.

Ἀι γυναῖκες περιβέβηαι χονία, ἐν ταῖς ὁδοῖς ἐγκάδω) θυμῶσαι τὰ πύργα, ὅταν δὲ τις ἀνὴρ ἐρχομένησα ὑπὸ τινι τῶ παραπορευομένου κοιμηθῇ, τὴν πλυνσίαν ἀφελίξει, ὅτι ἐκ ἡσίου ὄσπερ καὶ αὐτὴ, ἐστὶ τὸ χονίον αὐτῆς διεργάγν.

And the women encompassed with lines, sit down in the Allies, burning Bran for perfume: but if anie of them drawn by som that passeth by lie with him, shee reprobeth her fellow that shee was not thought as worthe as her self, nor her Cord broken.

This Venus also they called Mylitta, as they might for as good reason as they did the Moon: but as in their Gods so in the names of their Gods, hee that readeth shall finde notable confusion. Master Selden understandeth by Succoth Benoth, nothing els but this Temple or Tabernacle of Venus: from Benoth also hee deriveth her name. Let the Learned examine it. Bee the conceit true or fals, it is attended with an egregious dexteritie in the cariage, and probabilitie in the conjecture.

The Assyrians burie their dead Corps in Honie, for the most part, and cover over the bodies with the Wax, their manner of Lamentations for the Dead, is to beat their breasts, and to besmear their faces with dirt not unlike in this to the Egyptians, of whom, see what Herodatus writeth in Euterpe.

Strabo.
Herod.

Arrian maketh mention of certain Sepulchres of the Kings of Assur found by Alexander amongst the Fenus in Babylonia:

Τῶν βασιλέων τῶν Ἀσσυρίων, τοῦ τάφου ἐν τῇ λίμνῃ τε ἔστι τοῦ πολλοῦ, καὶ ἐν ταῖς ἐλασί διαδομμένοι. A like place to this I have not as yet found, &c.

Lib. 7. expedit.
Alex.

Their Habite in Apparell was to wear long garments, one without of Woollen, another under that of Linnen, wee may call

call the first a Coat, the other a shirt; they had without these a white Mantle. They alwaies wore rings upon their fingers not without a seal; they never walked without a staff, and their staves had knobs carved with a Rose, or Lilie, or such like. *Herod. Strabo: ibid,*

Against *Ashur* prophesied *Balaam* the Magician, *Esaie*, *Jeremie*, *Zephanie*, *Nahum*, and others.

And this was the State of antient *Ashur*, in her flourishing times, under the famous Rulers of the first Monarchie.

In this Countrie these Kings acted their parts, especially at *Babel* and *Ninive*; the *Assyrian* one while bearing Rule, otherwhile the *Babylonian*: as hereafter shall appear.

Having thus briefly and rudely surveyed the position and disposition of the Land of *Ashur*, peculiarly and properly taken, especially the two famous and Royall Seats of the *Assyrian* Monarchie, *Ninive* in *Ashur*, and *Babel* in her borders: it remaineth that wee address our selves to discourse the succession of her Kings, which Chronologically undertaken, ought according to the rules of that Art, to proceed either *per quidam & χεῖρον*, as the master Chronologer *Eusebius* hath don in his first books; or else *per annos expansos*, as the same hath don in his second. Upon which see *Scaliger's* most learned Animadversions, and his Notes upon the first.

But the injuries of time have so far prevailed against the Method of this Monarchie, that wee cannot make use of anie of these artificial waies, the wounds in our golden headbeeing so near to mortal, that no Principle or Rule in Art may touch them to the quick; and therefore our industrie must attemper it self to the necessitie of this *Ataxie* and confusion, which the neglect of Ages past hath breed in this unfortunate portion of Historie.

The first therefore and most Antient Description of this Kingdom of *Ashur* was performed by God himself, who upon a time discovered to the King of *Babel*, in the night Visions, the State and nature of this Monarchie under the

the form and figure of a golden Head : under the form of a Head, becaus it bare the first and chiefeſt place among thoſe Governments which were eminent in the World. A Head of Gold ; Firſt, becauſ it was the moſt renowned among the Monarchies, as Gold among the Metals. 2. For it's great and admired Strength ; Gold beeing the ſtrongest of all Metals, becauſ beſt and moſt neerly compacted. And for this cauſ alſo, this Kingdom in another Dream of the Prophet's own, is compared to a Lion. 3. For it's Perpetuities ; Gold beeing the moſt durable Metal ; and this Monarchie of the longeſt continuance, which alſo ſeemeth to bee intended by the Eagle's wings upon the Lion ; for the Eagle is obſerved to bee of a laſting conſtitution, as King David intimateth in the 5. verſ of the 103 *Psalm*, and notwithstanding this bird continued long, yet ſhee might live much longer, but that her upper beak crooketh in time over the lower, and ſo ſhee faileth, not with age, but hunger.

See here the Prophets own Monument, as it is preſerved unto us in the tongue of the *Chaldeans*.

דניאל

דני"ל

אנתה מלכא חזה חיות ואלו
 צלם חד שגיא צלמא דבן רב
 וזיוה ורזיר קאם לקבלך ורזיר דחיל
 דווג צלמא ראשא די דהב טב
 חדודי ודר עורוי דיכספ מעורוי
 וידכתה די נחש שקורא די פרזל
 רגלוצי מנתן רופרזל ומנדון די כספ
 חזת חיות עד די התנזרת אבן דו
 לא בידין ומחת לצלמא על רגלודי
 די פרזל וחספא והדקת דמון
 אנתה חוג ראשה דידבת
 ובהרך תקום מל כו אחרי ארעא
 מנך ומלכו חלית אה אחרי די
 נחשת די תשלט בכל אר עא ומל
 כו דבי רביעית חלית תקיפת
 כפרזל.

Nehuchadnezar's Vision.

*Thou O King, art this
Head of Gold.*

*This Images Head was of
fine Gold.*

*After thee shall arise ano-
ther Kingdom inferior to thee.*

*His Brest and his Arms of
Silver.*

*And a third Kingdom of
Brass.*

*His Bellie and his Thighs
of Brass.*

*And the fourth Kingdom
shall bee hard as Iron.*

His Legs of Iron.

*And whereas thou sawest
the feet part of Iron, and part
of Claie; the Kingdom shall
bee divided; partly strong, and
partly broken.*

*His Feet part of Iron, and
part of Claie.*

In this choice Lecture of Antiquitie, which the *Antient of daies* vouchsafed to read to his Prophet *Daniel*, to illustrate the night and darknels of the King of *Babel's* dream; wee finde the vast affairs of the wider World, summ'd up into a Microcosm, a stately statue of Heterogeneous structure, indigitates the various passages and different occurrences, which had been, or were to bee in the world; and all this in a Dream, becaus all these things should pass awaie like a Vision of the night.

So most of
the Writers
determine
though I
will not at
yet, but in
the mean
time I have
set down
the most or-
dinarie.

In the Golden Head, behold pourtraied, as it were, the face of the first Monarchie. In the breast of Silver, behold the second, stretching out her two arms over the two mightie Kingdoms of *Media* and *Persia*. The brazen paunch swels out in the ambition of proud *Alexander*. The highs of the same Metal, but weakned by division, represent the Successors of that great Captain, in special the 2 more noted Rulers of the North and South. The Iron-leggs lighting upon an Age like themselves, stand out for the *Romane* furie, whose Martial presumption, under the protection of their Grandfire the God of Battel, crusht the rest of the World in pieces like a Potter's Vessel. In the heat of these Commotions, behold a Stone cut out of the Mountain without hands, and falling upon the Statue grind's it to powder. This Stone the builders refused, but is now becom the head of the corner. 'Tis that Rock *Christ*, who instead of all these petit *Dynastie's*, hath introduced an everlasting Kingdom, but his Kingdom is not of this World. In the continuance and encreas of this spiritual Dominion, the strong union of the Iron legs devides it self, and becom's partly *Claie*, whilst the *Romane* Eagle displaid with two Heads, declare's that the power of *Rome* is imparted to *Constantinople*, and the Western Empire fallen under the rising of the Eastern.

Letting pass the rest of the members, onely the head is that which wee intend to discourt of.

A golden Head, this Prophet sile's it, bee it so: but it is now so far distempered with the drossie injuries of time, that the greatest Alchymist in Historie can scarce extract one dram

dram of the pure and primigenious metal. *Annius* a Dutch Monk undertook the cure of this broken Head, thinking to sally up the matter, by stuffing up the wound with forged fragments, obtruded to the World under the securitie of old promising names of undoubted Grandies in Antiquitie; Egyptian, as *Manetho*; Chaldean, as *Berosus*; Persian, as *Megasthenes*, whom hee falsely calleth *Metasthenes*. *Munster* undertook the defence of this *Annius* his Countryman, but without caus or Commendation, hee that would hear his reasons let him repair to his *Cosmographie*; and read the beginning of his discours concerning *Germanie*: manie a credulous Reader hath been deceived, by giving too much reverence to naked names for *Berosus* his sake, believing *Annius* in that of *Berosus*, which *Berosus* never dreamed of.

*Munsteri
Cosmograph.
l. 3. c. 8. pag.
362.*

Scaliger therefore upon better consideration and stricter examination, seriously abhor's him. *Calvisius* both refute's him and condemn's him: No master in Historie, but denie's him: wee may conclude him therefore Adulterine, and yet not *indicta causa*: for in the continuance of this discours, wee shall be disturbed with unhappie opportunities to prove him so to bee. In the mean time, this supposititious crew shall nothing pre'udice those precious relicks of lawful Antiquitie, though they bear the same name with the Autor of these spurious pieces: for to refuse the good becaus the bad have usurped their names, were a consequence most preposterous, best fitting the stubborn Logick of a Jew, who therefore abhorred the true *Christ* when hee came, becaus there had been before him a fals *Messias* called by the name of *Jesus* of *Nazaret*.

Leaving therefore this faithless Monk to his unadvised admirers, wee will follow the steps of sacred *Moses*, and the best of those Jewish glosses, whose Autors have sate in *Moses's* seat; where these fail us, wee shall have recourse to the better *Berosus* of the two, to the true *Manetho*, *Megasthenes*, *Alexander Polyhistor*, *Diodorus*, *Herodotus*, and *Dionysius of Halicarnassus*, &c. adding conjectures where necessity enforceth, but with that moderation that shall best

become our Minoritie. In the later part of the Monarchie, the sacred style of the Holie Ghost will help us in the high Priest's Annals or Chronicles, in the Prophets *Esaie*, and *Daniel* and elf-where. Had the entire works of *Berosus* the Chaldean Priest remained perfect to these daies, or those two Volumes which *Juba* wrote concerning the state of *Asbur*, this labor might have had better success: wee should also have been much enformed by *Abydenus*, had not hee suffered wrack with the rest under the injurious behaviour of a careless age: however wee will make the more of those choise remainders which are yet left; out of which wee will endeavour tenderly and carefully to gather together the decayed pieces of this maimed Monarchie.

In Libro de
correctione
Anni.

Though this Historical work in hand bee in nature practical, yet it must bee indebted to the Theorie of this Art, for some certain terms, as *Æra's* or *Epoches*, *Characters* of the Sun and Moon's Circle, the Eclipses, and the Letters Dominical. First of all an *Æra* in Theoretical Historie, is a certain bound or *Terminus à quo*, whereby they restrain the infinitie and indifferencie of Computation. It was called *Æra* from an indifferent error which escaped the Transcribers of the *Spanish* Computation. So *Sepulveda* (and hee a *Spaniard*) conceiveth in his book of the Correction of the *Romane* Year, where hee saith that His antient Countrymen for the great respect they bear to *Augustus Caesar*, thought nothing more worthie then his Name, from whence matters Noteable might bear their Date; and therefore when they would point out a Time wherein such or such a thing was don; they said, *Annus erat Augusti*, it was such a year of *Augustus*: that form in time began to bee contracted when men wrote in haste, so that instead of *Annus erat Augusti*, they set *A. er. A.* and after a little more negligence put this together and spelt it into a word of Art, so that now *Æra* in Historie signifieth a determinate and set time from whence Chronologers account their years, as each man dateth his Letter in the *Æra* of our Lord, when hee seteth down (as wee do at this time) dated the 20 of *December*, in the Year, that is, in the *Æra* of *Christ*, 1630.

Scaliger

Scaliger lighting upon this Conjecture of Sepulveda, reprehend's both the Conceit, and the Autor; the Conceit Lib. de E-
mendatione
temporum. becaus fals, as hee intimateth in the Chap. De Æra Hispanica, maintaining that the word Æra, signified as much with the Antient Latines, as *Summa*, and that in old Spanish Monuments, it was not set Æra, but *Era*, and therefore could not bee corrupted out of *A. er. A.* The Autor hee reprehendeth, becaus hee seemeth to bee so far in love with this new Conceit, that for no other reason hee writ the whole Book of the correction of the *Romane* Year, onely to acquaint the World with this plausible devise. A hard censure from a matchless man, for whom it had been happie that hee had been ignorant but of this one thing, that hee knew so much. James Christman, Keckerman's most learned Master, fetcheth this word out of his *Arabick*: It was called Æra saith hee, from *Arab*; which in the *Arabians* tongue signifieth *computare*, to reckon. The Reader may enioie the priviledge of this varietie, and take his Choise, if hee take them all, hee may perchance lack the right, and hee shall not take much amiss if hee take anie; by either, and by that wee have said hee may easily understand in what manner the word is used in Historie.

In stead of Æra which the Latines used, the Greeks write *Epoche*, the same in effect; it beeing derived from the word *ἐπιχω*; signifying *inhibere*, becaus an Æra or *Epoche* doth restrain matters noted in Antiquitie to that certain time which is so called. Concerning the Circle of the Sun and Moon each Almanack can tell; as for Eclipses, the *Babylonians* beeing great Astronomers observed the most that Ch iism. in
lib. de conne-
xione Anno-
rum. *Simplicius* in were visible in the Horizon of *Asbur* during the space of this Secund. lib.
de Cælo. Monarchie, as *Misthenes* searched out in the *Chaldean Ar- chives*, at the request of *Aristotle* in the time of *Alexander*; but these *quæsienda* came not to our hands, where anie such observation shall bee found to bee, wee will make use of that which is left, and grieve for what is lost.

That which first require's our diligence, is to finde out whither this Monarchie were the first; which will prove a question, though it is not ordinarily doubted of. The rea-

In libello Ca-
nonum Isa-
gogic.

R. Aben Ez-
ra.

son of the Question is the account of *Africanus*; which *Scaliger* following findeth it to reach backward beyond the Flood, and therefore hee setteth down according to *Julius Africanus*, two Dynasties before this of the *Assyrians*; the first of the *Chaldeans* whose State was overthrown by the *Arabians*, and then theirs by the *Babylonians*. The Scripture maketh no mention of anie King before *Nimrod*, and this Monarchie of *Syria* is amongst all the Greeks and Latines accounted the most antient; yet if it were as *Julius* saith, then were they but som petit governments, or elf, which is most true, this *Assyrian Monarchie* was the first after the Flood, which also is the verie minde and speech of a great Doctor among the *Jews*.

The second thing to bee don, is to finde out the *Era* of this Monarchie, when it first began; which that it may bee the better performed, wee must first make sure of the great and grand *Epoche* of the World's Creation, unto which the most of Nations direct their Chronologies. Supposing therefore out of Christian Philosophie, that this World had a beginning, 'tis most probable that it began in som Cardinal point of the Celestial Motions, either in the Solstice, or in the Equinox. *Gerard Mercator* supposeth the Worlds Creation to have been about the Summer Solstice, the Sun beeing in *Aries*, but the Contrarie will appear. The greatest controversie hold's to the Equinoxes, the most holding that the Creation was in the Vernal Equinox; the best, in the Autumnal. The *Seder Olam* or Jewish Chronologie relates, that there was a great disputation between Rabbi *Josue* and Rabbi *Eliezer* concerning this *Era*: Rabbi *Josue* striving for the Vernal, *Eliezer* for the Autumnal: The Latter will bee found to bee the most Orthodox in the opinion, as shall thus appear.

And first no man can Question, but that the world began in that Period, from whence the old world reckoned their years, which hee that maketh trial, shall finde to bee from the Autumnal interfection, as is most apparant in accounting the time of the Flood. *Scaliger* in *Cap. de Cond. Mundi*.

This

This manner of Computation *Abraham* taught the Egyptians, as an Antient Autor *Alexander Polyhistor* testifieth. Euseb. l. 9. de prep. This Custom the Egyptians long retained, the Opinion alwaies: for so, according to their minde, *Julius Firmicus* the great Astrologer reporteth that this was current, that the World was Created in *posterioribus Librae*: as wee finde, saith hee, in the Barbarian Sphear. Hee spake with a respect had to the *Phænomena* of his time; but it appeareth plainly what the Egyptian Sphear, which hee calleth *Barbarian*, had determined for the *Epoche* of the World's Crëation.

The like Attestation may bee observed in the Antient *Hetrurians*, whose custom was at the beginning of everie Year, in stead of other Kalendars, to fix a Nail in their great Temple, which *Festus Rufus* and *Livie* witness to have been don in the Autumn. See for the reason the great Critick upon the Sphæra Barbarica of Manilius.

Add hereunto, that *Moses* calleth that the seventh Moneth, which in som part answereth to the Autummal Equinox: This Moneth was called *Æthanim*, which the *Chaldie* Paraphrast expounding, confirmeth all that hath been said in these words.

The Moneth *Æthanim*, which is now the seventh, was antiently called the first Moneth. Wherefore the Almighty God layed the foundations of this greater World in the first daie of the Week at Even, beginning the 26 of *October*, the first portion of *Aries* beeing in the first House, and the first of *Capricorn* in the tenth, *Libra* in the seventh, and *Cancer* in the fourth. The Sun, if then hee had been, should have entred the first degree of *Libra*, *Mercurie* the twelfth, and *Venus* the fourteenth: The Moon at the Conjunction: *Saturn* in the first of *Aries*, *Jupiter* in *Virgo*, *Mars* in *Leo*, and the Dragons-head in *Pisces*.

This was the figure of the Heavens when they were first formed, the same beeing Astronomically calculated and erected according to *Tycho's* Tables. See *Calvisius*.

The *Æra* of the Deluge reckoned from hence will easily appear out of *Moses*, who listeth to search his Genealogies of the old World, shall finde the summ to bee 1656 years, with a fraction of 46 daies.

The

The Septuagint accounteth more, the *Samaritans* less: *אֲדָם אֶלְמֹחַ אֶלְמֹחַ שְׁנָה שְׁנָה &c.* *Computus Samariticus ad Scaligerum, id est, Min Adam el Mocho Meeth Shanah, &c.* from Adam to his death are 130 years, &c.

*Seder Olam,
Rabba &
Zatub.*

That which wee have set down is the account of the Hebrews both in their great Chronologie and the less, and is most agreeable to their great Prophet *Moses*. These things beeing don, wee shall the better finde out to what *Æra* our Kingdom of *Ashur* must bee referred, which shall bee found out in this manner.

*Simplicius in
Secund. lib.
de Calo.*

A priori this cannot bee, but *a posteriori* thus. It must bee observed in what year the Citie of *Babylon* was taken in the time of *Alexander* the Great, and that may easily bee accomplished by the help of the Olympiads, and *Nabonassar's Æra*. *Calvisius*, with others, hath don it to our hands, and it is exact. It was saith hee in the 3619 year of the World. This year of the World was the 1902 year of the *Babylonish Monarchie*, as the *Chaldeans* themselves declared to *Calisthenes* the Philosopher who was imploied in this search, at the intreatie of his Tutor *Aristotle*, the latter summ beeing deducted from the former, there remaineth 1717 the *Epoche* or *Æra* which wee sought for within a smal matter. And for this wee are greatly engaged to the dextrous care of our great Philosopher, whose diligence if it had not here also helped us, the begining of this Kingdom had put Chronologers to an endles labor. And now wee dare believe *Diodorus*; hee saith that the state of *Ashur* stood from the first to the death of *Sardanapalus* 1360 years, from thence to the taking of *Astyages* by *Cyrus*, *Clesius* a Physitian of *Cnidus* accounteth 313 years, which thing happened in the year of the world 3391, in the first year of the 55 Olympiad: so 313 added to 1360 make up the Sum of 1673, which deducted out of 3391 the year of the destruction of the *Medes*, there remaineth for the *Epoche* of this *Babylonish Monarchie* 1718. Wherefore from hence wee must begin to reckon the Acts, Lives, and Successions of these Kings of *Ashur*: wee begin therefore with the first; to wit, *Nimrod*.

Nimrod.

NIMROD.

*Annus Mundi 1718. Ante Christ. Nat. 2230.
Cycle of the Sun 18. Cycle of the Moon 12.*

Nimrod.

Synchronism.

Nimrod was the son of Cbus, and hee the son of Cbam, for so saith *Moses*. And Cbus begat Nimrod; and going forward, describeth the Man to bee a Mightie Hunter, so famous, that it became a Proverb to saie, *Even as Nimrod a mightie Hunter before the Lord*. The Text plainly sheweth that this Nimrod was a King, when it saith, That the begining of his Kingdom was Babel; the same also in the same words declareth, that hee was a *Babylonish* King; So that our Monarchie was begun at Babel by Nimrod. In that hee was called a Mightie Hunter, *Aben Ezra* expoundeth it in the better part; but for that hee is reprehended by *Ramban*, who affirmeth that hee was indeed a Hunter, but not to procure Gods Altars

The Language is Founded, and the Earth divided.

And therefore a man of note born at that time was called *Peleg*, that is *Division*, from *179*, *dividere*.

In Nimrod's time *Serug* deserveth to bee remembered, if that bee true which *Suidas* writeth, *Σερύχ ὡς ἀρχιμαστοποῖς ἀπὸ διαφόρων ὁλῶν εἰκόνας ἐργαζόμενος*.

The Author saith, hee was a Carver of Images, nay hee addeth, that hee was a teacher of Idolatry. If so, then this might bee the man that made *Nimrod* God; see *Suidas* in *Σερύχ*, and the same in *Estienus* of *Mileium*, whence *Suidas* had it. *Eusebii Scaliger*, pag. 13.

Nabor is born in the thirtieth year of *Serug*, hee lived one hundred

F f and

Nimrod.

Synchronismi.

Altars, Offerings, as the other supposeth, becauf it is said hee was a Hunter, mightie before the Lord; but hee was called a Hunter, becauf hee was so indeed; but not so onely, but an oppressor too: his continual conversati- on with brut beasts chan- ged his humane disposi- tion into a barbarous and agrestick behaviour, and the privilege of Do- minion which hee had long used over the beasts, hee began to usurp over Men. So *Ralbag* expoun- deth, Hee began, saith hee, to bee Mightie; that is, (saith the Rabbin) *שדון החזק לדרוף אחר* *parash. Noach.* becauf hee began to hunt after Domination or Principalitie. The same Rabbi in the same place saith, that hee was called a mightie Hunter, *שדון חזק גברל צוד האנשים* *יד הכניעם חזתו* becauf hee was mightie to hunt men, and to subdue them under him. *Don Isaac Abarbanel* intimateth a reason of mens subjection to him. *שעשה עצמו גבור צוד*

and fortie eight years; and was *Abraham's* grand- father.

Nimrod teacheth the worship of the Host of Heaven, maketh the Sun the greatest God above, and himself below. See *Abarbanel*, upon *Genesis* at these words: *הלך משם אל פרס ולמד את הפרסיים לעבוד את חמש באמרו אלוהם שה שמש הוה אלוה גורל* *Abarb. in par. Noach.*

Of the worship of the Sun wee have already discoursed in the Man- ners of the *Assyrians*; from these the Idolatrie spread it self to the *Egyptians*, *Persians*, *Medes*, and throughout the whole world: No Nation but worshipped the Host of Heaven. The *Scythians* worshipped the North Star, and called it the I- ron immoveable Nail. As for the Planets they were the constant Gods of all Countries, to whom the verie Week-daies have been by the most Ancient Nations religiously dedi- cated. Wee will instance onely in our own, *Sun- daie*

Nimrod.

Synchronismi.

ציר צורה וחיות וכובש
אותם ובראת בני אדם
שהרונים והאר וור
היו נכב שים לפניו עם
כל חוקם ג' ל יראים
ממנו ונ נכב שים לפניו
that is, Becaus hee made
himself a mightie Hun-
ter of Beasts and subdued
them, the sons of men
seeing that Bears and Li-
ons were subdued before
him with all their might,
they also for fear of him
submitted to him.

daie and Moon - daie
from the Sun and Moon;
Tuesdaie from *Tuisco*,
Mercurie; wednesdaie, from
Woden, *Mars*; Thursdaie
from *Thor*, *Jupiter*; Fridaie
from *Friga*, *Venus*; Satur-
daie from *Seater*, *Saturn*.

These were the first
Gods the Greeks knew,
and therefore they called
from these all other; *Θεοί*
αὐτοὶ οὗτοι, because these
kept their continual cours
without interruption.

It appeareth therefore
by the general consent of
the Hebrews, that this
Nimrod was the founder
of the Babylonish King-
dom, and that by a Ty-
rannical kinde of abso-
lute power, hee subdued
the world to this new
kinde of Government.

The *Peonians* adored
the Sun under the form
of a Cup-dish. *Ἀγδομα* ὁ
ἀλὲν σασονιδὲν δισκο *ἑξ*
χρὲς *ἱερὸν* *μακρὸν* *ξύλον*.
Maximus the *Tyrian*,
Serm. 38. Becaus the Sun
seemeth to resemble that
form, and therefore *δισκος*
is somtimes taken for *Sol*
lis Orbis.

Among the Greeks,
hear what *Epiphanius* hath
said, *Ἀρχὴ συμβουλείας δ-*
δεσιονῶν καὶ τυραννίδος *γίνεσθαι*
Νεβεραδ, *Νεβεραδ* ὃν *βασιλεύει*
ἔδεν *οὗ* *χρὲς* *οὗ* *Ἀνδρόπ* *ος*.
Others have said as
much.

The Reason that mo-
ved *Nimrod* to command
the worship of the Sun,
was first, the manifold
benefits redounding to
Men by this most glori-
ous Planet: Secondly, be-
caus the Sun was chief a-
mongst the Planets, which
these Nations easily

Som have thought this
Nimrod to bee *Ninus*, o-
thers to bee *Belus*, both
un-

knew
F f 2

Nimrod.

Synchronismi.

unadvisedly ; for that *Nimrod* was not *Ninus*, *Justin* approve's out of his *Autor Trogus Pompie*, for it was, saith hee, from the begining of this Monarchie till the time of *Sardanapalus* 1300 years, but hee reckon's that begining from *Ninus*: but wee have proved before, that the *Epoche* of this Kingdom comprehendeth 60 years more, and therefore cannot begin in the reign of *Ninus*, but 60 years before ; which 60 years must bee restored to som King before *Ninus*, either to *Nimrod* or *Belus*, or elf divided between them both, and that is most likely ; becaus *Eupolemon* an antient *Autor* maketh mention of *Belus* the second, which could not bee without som reference to a Predecessor of the same name ; and this without all question was our mightie Hunter, who after hee had possessed a World of degenerate mindes with the opinion of his greatness, easily wrought the unsettled fancies of the Vulgar sort into

knew by their great searches of Astrologie.

Nimrod teacheth the worship of fire, as seeming to bear a great affinity with the Sun; or elf becaus it was the custom of *Sem's* God to answer by fire, as at *Abraham's* offering when the birds were divided, and as som think, at *Abel's* offering ; for this was a great argument of God's acceptance if hee consumed the offering; which is the reason, that where the English Metaphrase readeth, *Thou shalt accept our offerings*, *Psal. 51*. The Hebrew saith, *Thou shalt consume &c.* The like was don in the time of King *Solomon*, and in the time of *Antiochus Epiphanes* under the *Maccabees*, whereof see *Iosephus* in his Hebrew Historie.

It might therefore com thus to pass, that these perceiving that there was a voice came in the fire, and the fire onely appeared and consumed the offerings, upon this conceit they thought reverently of the fire; This Idolatrie

Nimrod.

Synchronismi.

into a necessarie and undoubted superstition. The true God they had forgotten, or elf they never knew him; a God they must have, *quia nullagen tam barbara, &c.* Nimrod opposeth the fortitude and felicitie of his designs, and easily intrapeth a multitude to worship him, who must needs worship som one, and besides him knew not whom: therefore instantly they call him *Baal*; or as wee corruptly write *Bel*; which in our language signifieth a Lord: and becauf after his death another succeeded, both in his Place and Name, hee was called *Bel* from his Dominion, and *Bel* the second becauf *Nimrod* had reigned before him. This conjecture can produce a Patron to inforce the probabilitie: 'Tis *Abarbinel* upon that place in *Esaie*. *Bel is bowed down and Nebo stoopeth*. His words are these,

וּכְחָבוּ הַמִּסְפָּר וּמִן
הַשִּׁנִּים שֶׁנִּמְרֹד שָׁמַר
רָאשׁוֹן כְּבֹד עֲשֵׂה עֲצָמֵי
אֱלֹהֵי וְצוּהוּ שֶׁיַּעֲבֹדוּהוּ
הוּא

Idolatrie also was not contained within *Vr* of the *Chaldees*, but the *Persian* had it in high estimation. *Herod. Diodor. Curtius, Arrian, Strabo, &c.* After these the *Trojanes*, then the *Romanes*.

Maximus Tyrius verie elegantly reprehendeth this kinde of Idolatrie in his Sermon aforesaid. *Suidas* and *Ruffinus* tell a Storie of our *Chaldeans* concerning their God Fire. *Suidas* thus, *ἡ θεὸς αἰὲρ τῶν Ἀσσυρίων οὗτος ὁ θεὸς ἐστὶν τῶν ὡς, &c.*

The summ is, that the *Chaldeans* once upon a time carried their God about to trie the masterie amongst all others, so it came to pass that the fire consumed all Gods that were made, of brass, gold, silver, wood or stone: but when they came to *Egypt*, *Canopus* the Priest work't willic, and to save the credit of the old Gods, make's a new in this manner: Hee takes an old water vessel full of holes, stopt up with wax, and upon this hee set's the head of an old Idol, in

Nimrod.

Synchronismi.

וְנִמְרוֹד מֶלֶךְ בָּבֶל read the
rest in that place.

The Rabbin saith that
the Latine Scribes have
written that this *Nimrod*,
who raignd first in *Ba-
bel*, made himself a God,
and commanded that
they should serv him, be-
caus 'twas hee that first
had builded *Babel*, &c. after
this hee made an Idol after his own Image and called
it *Bel*.

comes the fire, and beeing
placed under the God,
the wax melt's, and the
fire was extinguished :
from henceforth the Fire
lost it's credit among all
Nations, as it is at this
daie.

Symb. Of

To this purpose the Rabbin concerning the Sta-
ture of *Nimrod*: I had said nothing, had not *Me-
thodius* said too much; who affirmeth, and from him
Luca Tudensis, that this *Nimrod* was no less then ten
Cubits high, believ this that will ; if it were, or could
bee so, the Seventie Interpreters did well to call him
a Giant.

Of the manner of his death, *Annius* hath made
Berosus lie, Spirits took him awaies; and *Funccius* will
needs believ this, as appeareth by his Gloss upon the
Fiction, that is (saith hee) The Divels took him
awaie for his grand Impietie, &c.

Cedrene saith, that *Nimrod* was called *Evechous*.
this hee took from an Antient Autor *Esfieus* of *Mi-
leium* whose words are these.

Οι ἡγεταὶ πρῶτοι ἀνέγειραν αὐτοῦ βασιλεῖς, ὡς προ-
τε- Εὐάχοι δ' ἑπ' αὐτῶν Νεβρώδ βασιλεύσεν, which
either are the words of the Autor wee have said, or
elf *Eusebius*. Vide *Eusebium Scaligerianum*. pag. 14.

I finde in one of those Manuscripts which were
transported from *Batavius* his most famous Librarie
to the Univerſitie of *Oxford*, an observable abstract
of Chronologie deduced from *Adam*, thence I tran-
scribed what I found most convenient, for the illu-
stration

Nimrod.

stration of that which wee have now in hand. First therefore for the life of Nimrod, the Abſtract ſaith thus.

Μαλὰ δὲ ταῦτα γίγνεται τις γίγας τένομα Νεβρωδ' ὕδ' Tale ali-
 χῆς τῷ 'Αιδιονῷ ἐν οὐλῃς χερσὶ ἐκ κλίους τιὺ βαβυλῶνα quod ad
 πύλιν, καὶ πρῶτῳ καταδείξας κυνηγίαν καὶ μαγίαν & paulo Cedrenum
 ροβ. "Οἱ γὰρ τὸν Νεβρωδ' λέγουσιν ἀποθωδύντα καὶ ἡμέτερον Lego &
 ἐν τοῖς ἀστροῖς τῷ ὕδατι δὲ καλεῖσιν Οὐρανὸν τινος. ἡμέτερον ad Chro-
 δὲ ἔστῃ δυνάμει σάνου, καὶ πολλὰς ὑποδείξας καὶ κλειδύσας, nicon A-
 πρῶτῳ κατέδειξε τὸ βασιλεῖον καὶ κελεῖν ὅτι ἄλλων ar- lexandri-
 χράσαν, &c. num, ubi
 vide.

The Autor wee see giveth a pregnant testimonie to what wee have said, adding also one thing more then wee knew before that this Nimrod at his death was Deified, as in his life wee have proved, so that hee seemeth to bee a God of som note, but if wee mark, wee shall finde that his divinitie transcend's not the eight spear. See also
 Cedren for
 this of O-
 rion, and
 the Chro-
 nicon A-
 lexandri-
 num.

As his place was changed, so his name, that from Earth to Heaven, this from Nimrod to Orion: The Greek Poets would laugh at this, as wee will now at them, having undoubtedly found the truest mean- ing of this Constellation. I will not burden the discours nor imploie the page with their vain Ficti- ons; who list elsewhere to see them, let him repair to Higinius, Aratus, Manilius, Stoffler upon the Spear of Proclus, and the nameless Scholiast upon Cesar Ger- manicus that was found in Sicile. This onely I may saie that, the Conceit was truely Poetical; ποικίλῃς, that is, meerly made, not told, as having no foot- step in Storie, nor foundation in Veritie, save onely their misconceit of the name Orion, quasi Vrion: This infirm Gloss upon that word, however at the best not able to stand by it self, was after made far more impotent by their halting between two opini- ons; one while conceiving Orion to bee that hee is; another while to bee Arctophylax: far widely guessing, the

Nimrod.

the one beeing in the North, the other in the South. See *Hesychius* in *Βοώτης*. But how well our Autor accordeth with the truth, wee shall see and greatly approve. That *Orion* was a Hunter, the Greeks themselves confess. So *Theon* upon *Aratus* his *Phænomena* page 539 of that which was printed in quarto at *Paris*.

Moses recordeth the like of this *Nimrod*; the *Fables* also saie hee was a King; and in *Jansson's Globes* hee is called *Bellator fortissimus*. The Astronomers of *Arabia* call him *الجبام* *Algebar*, that is as the *Lxx* doth, the Giant. All this agree's. Add hereunto his posture in the Heavens, highly becoming his profession; to shew hee was a Souldier, hee is placed with sword and Buckler, and is therefore called by the sweetest Poët *Σεισσω ώείωνα*. To beetoken his Huntsmanship hee holdeth in his hand the skin of a wilde Beast, and in the Asterisms of *Cesar Germanicus*, hee hath a Bowe readie drawn: besides this hee hath a Hare at his Feet, and the two Dogs behinde.

Museus
in *Her.* &
Leandra.
ἐκ τῶν
δὲ τῶν
ἀστέρων
Σεισσω
ώείωνα.

Let now the Reader judg: nay *Homer* saith, That is

Orion's dog, in these words:

"Ὀν τε κωὶ ώείωνος ἐπικλῆσιν κλέεσι.

to which *Theon* in *Aratus* addeth, ὅτι κωπηῶ ὄντι ώείωνι σωμακλόθει ὁ κύων, &c. becauf *Orion* beeing a hunter must have his Dog to follow him. Of this *Orion*

Moses maketh mention, if hee wrote the Book of *Job*, Chap. 9. and 9. yea God himself in the 38 of that Book, becauf hee had to deal with an Arabian, questioneth him in his own Astrologic, Canst thou binde (saith hee) the swift influence of the *Pleiades*, or loof the bands of *Orion*? The Original in both places, as also in *Amos*, who had it from hence, is *כסיל* *Cesil*, so called from the inconstancie of the weather at the Astronomical Asfension of this Constellation: from whence also their Moneth *Cisten*.

Cisten
from *Cesil*
becauf of
the in-
constant
weather
which is
cauffed at
the rising
of this
Star; for
Cesil si-
gnifieth
inconstan-
cie, of
this see
*R. Benja-
min* in his
Itinerarie.

That

Belus 2.

Synchronismi.

THis *Belus* whether hee were the Son or Nephew of *Nimrod*, or what affinitie to him hee might have, Antiquitie discovereth not. *Reyneccius* is bold to conceive, that this was *Arphaxat*; if yee ask the reason, hee answereth, Because *S. Cyril* calleth this *Belus Arbelus*, which hee indeavoureth to wring out of *Arphaxat*; the conceit as I conceive is slender, though this Author deserveth well of all Historians.

Sanchuniathon, an antient Author among the *Phenicians*, affirmeth that this *Belus* was the Son of *Saturn*: This was *Nimrod* so called by the profane Authors, as manie have conceived: if so, then *Nimrod* is hee of whom *Ovid* speak's, that in his time the Golden age flou- rished, So *Eupolemon*.

Certainly that Conceit of the Poets, in comparing the Ages of the World to Metals, seemeth to have sprung from *Daniel's* own Comparison, which hee relateth out of the Kings dream concern-

ing

OF the *Sicyonians*. See *Pausanias*, *Suidas*, *Homer* remembreth them. *Iliad* β.

The Kingdom of the *Sicyonians* was founded in the Reign of *Belus* in *Peloponnesus*.

Σικωνίων: πρώτος ἦν Ἰσχυρίων, καὶ Ἰβήλων καὶ Νίτων γενοίς. Εὐσεβ. λόγος πρῶτος. The same see also in the successions of *Africanus*: both saie that this Kingdom was first founded by *Ægialeus*, from whom *Peloponnesus* was first called *Ægialia*. Note the Antiquitie of the Greeks, whose first beginnings were founded in *Sicyonia*: which place was so called from *Javan*, who first pitcht his Tent there, For *Sicyon* is סִּיחֹן Succoth *Javan*, or it may bee set Succah *Jon*, the dwelling of *Javon*, by whom

Belus 2.

Synchronismi.

ing the Head of Gold, the Arms and Shoulders of Silver, &c. In that sense, *Nimrod* might bee *Saturn*; & *Belus* might bee his successor, to wit, *Jove*; for so this *Bel* was called: And thus, forgiving *Ovid* the fable, this is nothing else, but what hee hath said, That the golden Age, that is, the Age designed by the head of Gold, was in the daies of *Saturn*, that is, *Nimrod*. 'Tis ordinarily granted, that *Ovid* had seen the books of *Moses*, and under the same privilege hee might also read the Prophet *Daniel*, fetching his golden daies from hence, and *Saturn* from thence.

whom throughout the whole Scripture the Hebrews understood the Greeks; hence *Iones*, and the *Tunick* tongue, in which the most antient Poëts are exstant.

Whereas this *Bel* was called *Jove*, it is to bee understood, that as *Bel* was a name proper, first to the true God (for so hee is called in *Osee*,) so *Jehovah* also was a sacred expression of the Trinitie in Unitie at the first, and afterwards by the Sacrilege of a crooked generation unaptly given to these arrogant Kings. *Belus* perhaps first called the Sun so, and himself afterwards; as *Nimrod* did the Sun by the name of *Bel*: which name the Sun still kept in *Phœnicia* long after these times, for there they called the Sun *Baalsemen*, that is the Lord of Heaven. And that the Sun was called *Jove*, the Devil confesseth in the Oracle of *Apollō Clarius*.

Terab the Father of *Abraham* is born.

Ὁ θεὸς τῶν νεφελῶν Ἰσραὴλ ὁ θεὸς Ἰσραὴλ
καὶ τὸ ἄστρον, δὲ δ' ἐπ' αὐτῷ ἀρχαῖον
ἦν καὶ δὲ ὁ θεὸς παλαιῶν καὶ ἐν ἡμῶν.

Belus 2.

When or where this *Beldied* it is unknown; and how manie years hee lived, is altogether as uncertain: this onely is true, that 60 years must bee distributed between him and his predecessor, but at what proportion this distribution should bee made is no waie manifest.

Ninus.

THis *Ninus* was the Son of *Belus*, so all profane Historie affirmeth by a common consent, *Justine*, *Diodorus*, and the rest.

The brief discourf of this Kings life, see in *Justin*. *Ctesias* of *Cnidus* wrote the better part of his more noble expeditions, but *Diodorus* confesseth that none ever writ them all. *Diodorus* ex *Ctesia*. Hee made war with manie Nations, and was the first as these Authors think that violated that communitie which men formerly enjoyed. It seem's hee was the first that they knew; but *Moses* telleth us of one before him, and *Eupolemon* of another.

Ninus. made war with the

Synchronismi.

FROM *Ninus* to *Sardapalus* is 1300 years. *Justin* out of *Trogus Pompeie*.

Zoroastres reigned in *Bactria*, *Justin*.

Farnus in *Media*. *Diod*.

Arius in *Arabia*. *Diod*.

Barzanes in *Armenia*. *Diodorus*.

In the time of *Ninus* also *Vexores* was King of *Egypt*. *Tanaïs* of *Scythia*. *Justin* ex *Trogo*.

Salian thinketh it absurd that there should bee anie King before the division of the World, and therefore condemneth *Julius Africanus* for his Dynasties of the *Arabians*, and reprehendeth *Justin* for these Kings of *Egypt* and *Scythia*, which are set down by *Trogus Pompeie*.

So, as if the succession had been.

Ninus

Synchronism.

the King of the *Bactrians*, in which war his Captain *Menon* fell in love with *Semiramis* in which suit *Ninus* was corival and got the Gentlewoman; not her good will; doing not what shee would, but what hee listid; for that, *Menon* becom's desperate, and for the loss of his Love cast's away himself. *Ctesias*.

been long. But *Justine*, and these Autors deserv our credit: for the *Æra* of the *Egyptian* Dynastie, or the *Scythian*, I finde in the fals *Berosus* too much, elsewhere too little, *Diodorus* is best, but with him the first Kings of *Egypt* were all Gods. See further, *Diod. Lib. 1.*

In the Reign of *Ninus* great *Abraham* was born.

Colophonius

Because the Nativitie of this famous Pa-

triarch *Abraham* is of special note and use in Historie, it seemeth to deserv more at our hands, then to bee carelesly committed to the protection of a bare Assertion; meriting rather som peremptorie proof, especially since learned *Scaliger* hath conceived the contrarie. Rather therefore then wee will doubt of his credit, wee will for his sake call the truth in Question, doubtingly demanding

Whether *Abraham* were born in the 43 year of King *Ninus*, yea or no?

A great Master in Historie, and our onely guide in Chronologie affirmeth, *Eusebius Pamphilus*, and hee out of the reverend reliques of old *Castor*, *Thallus*, &c. first in his first Book, and again in his second, which hee calleth his *Κατὰ Χρονικόν*. In both hee useth these and the same words.

Ninu οὗ βασιλείᾳ Ἀαρὰμ, τετραεκαοτὸν τριτὸν ἔτος ἄνελθε τῆς βασιλείας, ἡνὶ δ' Ἀβραμ, &c. the same Autor pleasing himself in the veritie of this persuasion, repeat's the same again in his Evangelical Preparative, where hee beareth witness to himself, and to what hee had said elsewhere, — *Ἐνὶ Νινυ ἔγενε*.

Synchronismi.

τὸν Ἀσσύριον, ὃν πρῶτον φασιν ἀπάσης τῆς Ἀσίας. πάλιν Ἰνδῶν, καλεσθῆναι, ἔτι Νινῶ, ἐπώνυμον πόλεως ἢ Νινεὶ παρ' Ἑβραίων ὠνομάσαι καὶ ὃν Ζωεργόσης ὁ Μάγος Βακτρίων ἐβασίλευσε, Νινὴ ἢ γυνὴ καὶ διδδοχὴ τῆς βασιλείας Σαμβάμης, ὡς ἔστι τὸν Ἀβραάμ καὶ τέτος. Ταῦτα μὲν ἐν Σποδελικῶς ἐν τοῖς ποιηθεῖσιν ἡμῖν χειρικοῖς κατέστιν ἕως ἐχόντα σωθήσιν. The Reader may bee pleased to

Kala τὸν
τον τὸν
χρόνον
Ninῶ
ω, καὶ
Σαμβά-
μης, συγ-
χρονοῖ
τες τῶ
Ἀβραάμ.
ita Epi-
phanus
lib 1. pa-
gina 10.
edit Basili-
ensis.

note his confidence in these words ταῦτα μὲν Σποδελικῶς; and his great industrie herein, in those ποιηθεῖσιν ἡμῖν χειρικοῖς, &c. George Cedren and Epiphanius, no waie mistrusting such elaborate Canons, take it for granted; proposing and approving the Autoritie of this great Chronologer. Νινὴ ἢ τὸ πρῶτον βασιλείας τῆς Ἀσσυρίων, παραχρᾶστον τεῖτον ἀγχιῶ ἔτι stor.

Cedrenus
in Com-
pendio Hi-
stor.

τῆς βασιλείας, ἡνᾶ. Wonder wee then what should moov great Scaliger to set down Abraham born in the year of Beluchus, long after Ninus. His follower and admirer Helvicus hath no other reason but the autoritie of his great example. The truth is Scaliger confesseth that his forerunner in this conceit was George Syncellus, a Monk. This George was learned but (in the opinion of Scaliger) a most severe Critick, and Censorious judg of Eusebius Pamphilus, whose Chronologie hee transcribed and examined. In his Examination, hee found that Eusebius undertaking to follow Affricanus, yet when hee com's to the Trojan times, forsaketh him, interrupting the succession by rasing out four Kings at once. Thus indeed Eusebius hath don. Salian a diligent Writer among the Moderns, excuseth the error of his Historie, by the Heresie of his profession: as if an Arabian (if hee were one) might not bee a good Historian. Wee shall forbear to seek to save his credit, by discovering so much of his infamie: but the reason why hee thus did, was to rectifie the errors of Affricanus, whose Chronologie though it will no waies hold in all points, yet it best agreeth this waies

Animad-
version.
Scalig. ad
Eusebium,
pagin. 15.
& in No-
tis.

Synchronismi.

waies; for if wee restore him his four Kings again hee himself will bee found subject to greater inconveniences, and more abound in Anachronisms, then before. This I then rather incline to, for my own particular, becaus I have considered, that though George Cedren professeth himself in the first page of his work, constantly to follow the aforementioned Syn-cellus, yet in this matter hee refuseth him: at once acknowledging and leaving his error, for Cedren plainly setteth down our Patriarch born in the 43 of Ninus as aforesaid. Thus to the probable fallshood of renowned Scaliger, wee have set down the probability of the contrarie; to his greatness wee oppose three to one, and those all great, who cannot but demerit our belief, becaus their process is Astronomical, and their Chronologies faithfully contracted out of the larger Volumes of Celestial Revolutions and infallibly grounded upon the Laws of Heaven. These are Gerard, Mercator, Cetus, Calvisius, and Capellus; who all consent in this, that Abraham was born in the 43 of Ninus, which was the thing to bee proved.

Thus also Salian, Funccius, Angelocrator, Alapide, Narclerus; but this later dissenteth one year, or else the the Printer was too blame

This Man for his Admirable skil in Celestial contemplations was noted by manie Autors among

the Heathen. Heratens of Abdera wrote whole Volumes of his Acts and Monuments. Berosus observeth that hee was a great Astronomer: and Josephus saith hee read this part of the Mathematicks to the Egyptians.

Nicolas of Damascus relateth a brief Storie of his life agreeable to Moses. Alexander out of Eupolemon.

Ninus.

Colophonius Phenix a Poët, hath thus set forth the life of this Prince.

Ἀνὴρ Νινῶ τῆς ἐν ὕμνῳ αἰ-

ἰνῶ καὶ αἰ-

Ἀσσυρίῳ, &c.

Ninus vir quidam fuit, ut audio, Assyrius, qui auri Mare possidebat: Et alia;

copisius

Ninus.

Synchronismi.

copiosius quàm arena est
Caspia.

Astra nunquam vidit, nec
forsitan id optavit.

Ignem apud Magos Sa-
crum non excitavit.

Et lege Statutum est: De-
um nec Virgis attigit.

Sacrificiis, Deos non est
veneratus: jura non red-
didit.

Subiectos sibi populos as-
fari non didicit: ac nè nu-
merare quidem.

Verùm ad edendum, ac
bibendum strenuissimus.

Vinumque miscens, cetera
in Saxa amandabat.

Vir ille ut Mortuus est,
hoc de se testimonium reli-
quit omnibus.

Sepulchrum hoc conspicu-
us, nunc ubi Ninus sit, Audi.

Sive sis Assyrius, sive
Medus, sive Coraxus, sive
à supervis Indus capillatus;
frivola non denuncio.

Quondam ego Ninus fui,
spiritumque vitalem; hausi:
Nunc verò aliud nihil, quàm
ferra factus sum.

Quicquid comedi, habeo;
quicquid volupe mihi fuit.

Et quicquid pulchrum scé-
minarum in amore lascivii.

Opes, quibus eram beatus;
inimici cœcantes.

Auferent,

polemon maketh mention
of this Abraham, testifying
that hee was the inventer
of Astrologie among the
Chaldeans, they tell also
of his Expedition, and
Melchisedech, &c. Euseb.

Artapanus recordeth,
that the Jews were called
Hebrews from Abraham;
hee saith also that Abra-
ham went into Egypt and
taught the King Astro-
nomie, the Kings name
hee calleth Phareibo, his
words are (τὸν Ἰβ' Ἀργυ-
ρίων βασιλῆα φαραῖβον:
Hee would saie Pharaob.
Thus Artapanus in Euseb.
ἱερογλυκῆς παρ' ἑαυτοῦ. βιβλ. 3^α.

Melo in his Discours
against the Jews writeth
also of this Abraham,
and saith that hee was so
called, to expresse thus
much in force, to wit his
Father's Friend, one part
of his name signifieth a
Father indeed; and the
other, according as it
might bee written, might
bee forced to signifie a
Friend: but let that pass.
This Melo telleth of his
two wives, of his sons
by both, and summeth
up his whole Storie. Of
these

Ninus.

Auferent, hædum ut crudum quæ baccantur Thyades.

Ad inferos cum descendi, nec aurum, nec equum.

Nec argenteum currum egi.

Cinis jam multus, qui olim Mitram gestavi.

Athenæus lib. 12.

Diodorus speaking of this Ninus giveth another report, for hee saith this Man was φῦσι πολέμικος ἔχνηλῶδης ἀρεῆς, born to be Martial, and valorous even to emulation.

Ninus made war with the Armenians in which case their King Barzanes perceiving himself too weak, conquered his enemy by his submission: which Ninus ingeniously apprehending, as generously rewarded, and restored the Kingdom to the King again.

Diodor. lib. 2.

Ninus dyeth, and was buried in the Palace, in memorial of whom was erected a most stately Monument in Height nine furlongs, and in breadth ten: a wonderful sumptuous Tomb, if Ctesias saie true. But Scaliger saith, that hee was Scriptoꝝ Nugacissimus; If hee were, I wonder much that Diodorus should so often use his Autoritie, as is most certain that hee doth.

Synchronismi.

these testimonies: See more in Eusebius Pamp.

Εὐαγγέλ. προπαρ. σιβ. 3^ο.

Concerning Abraham thus Eusebius.

Ἀβραάμ χαλδαῖος ὢν τὸ ἥμῃ, τῷ πρώτῳ ἡλικίᾳ παρὰ χαλδαίους ἐστῆν, ἡ τῆς παρὰ ἀνδρῶν ἀρεολογίας, ἡ λοιπῆς μελέτης σοφίας. Θεοφίλῃς ὃ ὢν, ἡ τοῖς κήμασι τῷ νῦν ἑαυτοῦ μὴ καλὰ δόξαιμῃ ἔσσαι ἐπαλαίβειν, ὅμῃ δὲ τὸν ἡμισυργὸν ἐκ τῆς ἡμῇ κλισμάτων ἀταχθεῖς κληροῦς, δεῖας ἡλλάμψας ἔστη, ἔτι διαλείβων ἐν τῇ παλαιδί. Euseb. χρονικῶν λόγων πρώτῳ. pag. 19.

See also what Julius Africanus hath storied of Abraham, and his Expedition to Pentapolis. Euseb. χρονικῶν λόγων πρώτῳ, pag. 19.

H h

Concerning

Ninus.

Concerning the Citie which *Ninus* builded, the Author of the Chronological Abstract before cited, saith thus,

Ὁ δὲ Νινῶ ἐμυρῶντος γενέσθαι, καὶ πόλιν με-
γίστην σφοδρὰ, πορείας ὁδοῦ ἡμερῶν τεσσάρων, ἐκάλειστον αὐτῷ,
εἰς ὄνομα αὐτοῦ, Νινῶει· καὶ πρῶτον ἐν αὐτῇ Βασιλίδει.

Semitamis.

ALL Writer have shewed their good will to make the world acquainted with the renown of this manly woman, but in their discourse there hath been as much deceit, as in her desert. *Diodorus* confesseth her pedigree to have no better Authority then from the Fables. The most saie shee was the Wife of *Ninus*; so *Ctesias* and *Diodorus*, and manie besides: but *Conon* in *Photius* saith, shee was the Mother of *Ninus*, καὶ γυναικα ἀλλὰ πατρίεα. But the error of this ancient Author is most apparant, for by *Ninus* hee meaneth *Ninias*, who also was called *Zadus*, as *Africanus* witnesseth; and so indeed shee was the Wife of *Ninus*, and the Mother of his son *Ninias*,

which

Synchronismi.

Semiramis fenceth in *Babylon* the Head-Citie with a famous wall,

*Coëtilibus muris cinxisse
Semiramis urbem.*

Ovid. Metamorph. Shee builded a Wall, but not that famous Wall which the Greeks tell of, but for that are reprooved by the true *Berosus*.

In the time, and by the appointment of *Semiramis* the first Eunuchs were instituted: This the Queen did for necessitie, but the Kings after her used it amongst their royal superfluities: a thing ordinarie in the Persian and Babylonish Court.

That this Queen was the first appointer of this chaste attendance for her Bed-chamber, *Ammianus* testifieth.

In

Semiramis.

which *Conon* undoubtedly meant: for hee saith that the reason why shee was supposed to bee his wife was, becaus shee unwittingly laie with him. *Iustine* expounds the Authors mistake, who saith indeed that shee would have been incestuous with her Son; which fast her son by an unnatural kinde of pietie, punished with her life.

Becauf *Diodorus* saith, that when this *Semiramis* was exposed (according to the Antients) a Shepherd took her in, whose name was *Simma*. *Reynecius* conjectures from hence, that shee was the Daughter of *Sem*. 'Tis uncertain who, or what shee was: *Semiramis* shee was called, which becauf it signifieth a Dove in their language, therefore it seem's her Subjects for the sacred memorie of her names sake worshiped the Pigeons ever after.

But *Scaliger* saith hee findeth no such word in Syriack in that sens; the Critick shall bee pardoned for that, 'tis like there

is

Synchronismi.

In honor of *Semiramis* the Kingdom of *Assur* bare the Dove in their Coat-armour; but it is out of my element to blazon it, either by Planets or otherwise: for this Coat-armour is scarcely found among the Heralds: nor can it be certain what the Field was, though the charge is known to be a Dove, yet becauf 'tis a Princes, one thing is undoubtedly, that Emperors and Kings ought to bear Gold in their Arms, and then it might be thus;

The Field is Sol, a Dove volant proper. &c.

Learned *Pierius* endeavouring as near as hee can to read all things in Egyptian Characters, supposeth the Storie of *Semiramis* her Dove, to be Hieroglyphical, noting out her notable lasciviousness; for so hee saith, that this Queen was venereous.

Autors indeed are divers; but the most are of a contrarie opinion. Manie suppose that place in the Prophet *Hieremie*,

H h 2

1200

Semiramis.

is now no such world;
However, there might
Vetus verborum interit etas,
Et juvenon ritu, florent
modò nata, vigénque.
So the Poët in his *Arte*
Pœtica.

Words have their ages:
the Obsolete die, and
young Phrases grow up
and thrive in their places.
Hesychius emboldeneth us,
for hee saith that,

Συλῆγος is, *αἰσῆτος ὀ*
ρεῖς *ἐλκυσὶ* in voce *Συλῆγ*
ος. If *Semiramis* bee a
Wood-Pigeon in *Grace*,
it may perchance have
been an Houf-Pigeon in
the Countrie of *Asbur.*

Semiramis her exploit
of the Elephants in the
Bactrian and *Indian* war,
see in *Diodorus.*

The German Writers
saie, her son *Trebeta* built
Trevers, which they pe-
remptorily conclude out
of their own presumpti-
on upon the rotten repu-
tation of an old eaten
Epitaph.

Of the great Stone
which this Queen caussed
to bee cut out of the *Ar-*
menian Mountains, see
also *Diodorus lib. 2.*

Justin

Synchroisimi.

ספי חרר היח *Mip-*
pene breu baionab, fugite à
facie Columbe, to bee un-
derstood of the *Assyrians*,
becaus as wee said, they
bare the Dove in their
Warlike ensigns. So *Cor-*
nelius à Lapide, and manie
others, following the In-
terpretation of *Hierome*,
who at the 13 of *Esaie*
writeth, that God cal-
leth *Nebuchadnezzar, Colum-*
bam. So a most Antient
Saxon Translation in the
Librarie of *Christ-Church*
in *Oxford*, from the face
of the sword of the Kul-
ver. If the Interpretati-
on pass, as it may, that
which hath been said may
make for the illustration:
for then 'tis thus, Flee
from the Sword of the
Dove, that is, from their
sword who displaie their
Banners in the field with
the Ensign of a Dove.

Heralds may here take
notice of the Antiquitie
of their Art, and for
their greater credit, bla-
zon abroad this pretious
piece of Antientrie; for
before the time of *Semi-*
ramis wee hear no news
of Coats or Crests.

Synchro.

Semiramis.

Justin relateth out of Trogus Pompeie, that this Queen after her Husband's death, fearing in the subjects hearts some disloyal prejudice of her son's minority, invested her Majestical spirit in her son's habite, and approved her self to bee by valiant acts; not what shee was, a woman; but what they thought her to bee; a Prince discreet, politick, and most fortunate.

This Queen built the walls of Babylon. So Ovid, as wee have said; so Dionysius Afer

ὡς ἂν τε παῖς

Τέχασιν ἀρραγέας Σιμέριμις ἐπεράνωσεν.

The Anonymus Scholiast upon Aristoph. saith, that shee builded the Citie.

Ἡ καὶ Σιμέριμις ἔκτισε τὴν Βαβυλῶνα.

And so manie others have been deceived with her fame, and attributed to her name the building of the Citie, who had erected nothing but the walls, nor those walls whereof Diodorus speak's; for both those, and the Citie were builded by a Syrian King: as Diodorus confesseth of the Horti pensiles, and might have don of these also; however hee, and they that think otherwise, deceiv themselves: for this was don by the King of Babel, as wee will prove out of Berosus, in the life of Nebuchadonosor.

Semiramir reigned 42 years, Justine, Africanus.

Semiramis erected her self a Tomb, inscribed thus, What King soever wanteth monie, let him open this Monument, and take his desire. This Darius Hystaspis assaying to do, found a check within the Tomb, wherein the Queen had thus written, Nisi vir malus esses, haud sanè mortuorum loculos scrutâsses.

Zames five Ninias.

Synchronismi.

OF this King see *Justine* out of *Trogus Pompeie*.

A fragment out of *Ctesias* in *Athenæus* relateth, that hee was a Luxurious Prince.

Κησίας, ἐν τεττῇ Περσικῶν, πᾶσι τοῖς καὶ βασιδέστας τῆς Ἀσίας οὗ τρυφῶσιν ἀσπάζεσθαι, μάλιστα δὲ Νινύαν τὸν Νινύην καὶ Σιμεράμειον· καὶ ἔτι οὗ ἐν ἰδίῳ μέγαν, καὶ τρυφῶν, καὶ ἰδίῳ ἐωρεῖτο, εἰ μὴ καὶ οὗ ἔστι Εὐνύχων, καὶ οὗ ἰδίῳ γυναικῶν &c. Sic *Ctesias*.

Diodorus also maketh mention of this *Zames Ninias*, in whom see further.

That this *Ninias* spent his time otherwise then became a Prince, *Trogus* relateth in *Justine* in these words.

Filius ejus *Ninus* contentus elaborato à parentibus imperio, belli studia deposuit & veluti sexum cum matre mutasset, raro à viris visus in foeminarum turba conseruit. Posterì quoque, ejus exempla sequuti, resposita gentibus per internuncios dabant.

ABOUT the time of this *Ninias*, happened that remarkable Judgment of God upon *Pentapolis*, or the five Cities, to wit, *Sodom*, *Gomorrab*, *Admah*, *Zeboim* and *Segor*; which deserv's to bee remembred as well by us, as a profane Historian *Cornelius Tacitus*; whose attestation to *Moses* in this matter is well worth our consideration.

The Autor having described the Lake of *Sodom*, addeth as followeth,

Haudprocul inde campi, quos olim abere magnisque urbibus habitatos, fulminum jactu arsisse, & manere vestigia, terramque specie torridam vim frugiferam perdidisse. Nam cuncta sponte edita, aut manu sata sive herbâ tenuis aut flore, seu solitam in speciem adolevere, atra & inania velut in cineres evanescent. Ego sicut Judaicas quondam urbes igne caelesti flagrasse concessim, ita halitus lacus infici terram, corrumpi superfluum spiritum eoque factus segetum & Autumnii putrescere

Synchronismi.

scere reor, Solo, calôque juxta gravi. Tacitus Hist. lib. 4. pag. 619. Lipsianæ editionis in octavo.

The Autor of the Abstract before mentioned, when hee cometh to *Ninus*, setteth down to succeed him one *Tbourias*, who was called *Ares*, to whom hee saith they made the first Statue, and called it *Βαδδ Οδδ*, (that is Lord God:) of which saith hee the Prophet *Daniel* hath made mention. *Suidas* either had this from this Autor, or hee from *Suidas*, who hath written the same; for as I know not the Autor, so neither his time. It was after *Eusebius*; how long, I yet cannot tell, whereas they cite *Daniel*, wee are to understand, not that Man of desires, but his name's sake, intituled to the Storie of *Bel* and the *Dragon*, which who will may read more at large in Hebrew; then 'tis found in Greek, if they will patiently revolve the Stories of *Iosephus* the Jew, called also *Gorionides*. After *Tbourias* the Abstract placeth *Lames*, then *Sardanapalus*; omitting that whole succession of *Africanus* without recompens, more then of *Tbourias* and *Lames*, neither of which are known.

Thus far the better hand of pure Antiquitie hath helped us.

Julius Africanus reckoneth up the Kings from *Zames* to *Sardanapalus*; and after him *Eusebius*: and amongst the Moderns, *Funccius*, *Angelocrator*, *Henningius*, *Reyncecius*, and divers others. Those that deserve greatest commendation, are first and chiefly *Sethus Calvisius* in his judicious Chronologie: After him *Salian* in his Annals; so *Ioseph Scaliger* in his *Isagogical Canons*.

However I might have both their help and Authority, yet I forbear so to fill up the great Chasim in this part of our Monarchie: yet it shall not bee said that I refus'd to follow such great Leaders, for a little reason.

Amongst

in *Suidas* to bee *Arius* in *Affricanus*: their reason is a Conjecture from another name, which this *Θεός* had: for which see *Suidas*, in this word *Thurias*.

Besides all this, *Diodorus* reckoneth but thirtie Kings from *Ninias* to *Sardanapalus*; But *Affricanus* accounteth more. This disorder and disagreement in the matter hath mooved us to break of the Succession in this place from *Ninias* to *Sardanapalus*, interposing one onely Prince, of whom *Diodorus* maketh mention, that in his time happened the Noble Expedition of the *Argonantes*, and the wars of *Troie*. The King's name was *Teutames*; but in what place to rank him, I finde not, not following *Affricanus*.

So doth the Abstract, leaving out all those Kings which in *Affricanus* and the fals *Berosus* were suspected adulterine: a thing in this nameless Autor much to bee regarded; for certainly he took it for granted, that this part of the Succession was meerely lost, and without hope of recoverie. I will add one reason more, which at this instant take's mee up, that the main tainers of these Kings, reciting their names, put's the Readers off so slenderly, that wee cannot but suspect them; for of each King they still disgracefully report that hee did nothing worthie of memorie: a likely matter, that all those Kings were idle.

The Trojan war is famous, and a great part thereof Fabulous.

For the Historie, see *Dictys* the *Cretian*, and *Dares* the *Trojan*; translated, the one out of the *Phœnician* Language, the other out of the *Greek* tongue by *Cornelius Nepos*; though som have called in question the credit of both these.

Or rather
our own
Iosephus
Iscanus.

See also *Valerius Flaccus* in Latine, and *Apollonius* in *Greek* for these *Argonautes*.

The last King therefore of the first state of this Monarchie was *Sardanapalus*; as *Diodorus* and *Trogus* make mention. *Diodor. lib. 2. Justin ex Trogo libro. 1.*

Sardanapalus.

Synchronismi.

HEe was the son of *Anacyndraxis*. A most obscene and most lascivious Prince, set forth not onely in his nature, but his name also, as *Cicero* hath observed.

Justine relateth his wanton and enormous practices; so *Diodorus*, and *Athenæus*, *Suidas*, and manie more: scarce an Autor that pass by his infamie, without a reprehension and reproch.

An Antient Autor, *Duris* in *Athenæus* deserveth to bee read concerning the manners of this womanly and effeminate Prince: *Hoc solo imitatus virum*, (saith *Justine*) in this onely hee was like a man, in that hee burned himself. Of the manner how, read *Athenæus*; and of the reason why, see *Causaban's* discours upon that place.

The most renowned *Tarsus* and *Anchialus* Attchievment that ere this Prince brought to pass in one daie. was, that hee built two Cities in one daie, *Tarsus* and *Anchialus*: as the Epitaphs.

Synchronismi.

Sardanapalus.

taphs make mention in the Autors aforementioned.

For so *Aristobulus* report's, that his Tomb was set at *Ancbialis* thus inscribed,

Σαρδανάπαλος, Ἀνακυδράξι παῖς, Ἀλκυδάλιος καὶ
Ταρσὸν ἱδρυθεὶς ἡμέρη μία. Ἔδην, πίνε, παῖς, ὥς τὰ ἄλλα
τούτοις ἐκ ἔξια. that is, *Sardanapalus, Anacydraxi filius,*
Tarsum & Ancbialum eodem die condidit. Ede, bibe, lude :
nam cetera omnia nec bujus sunt : that is, not worth a
fillip. For so his Statue was carved, as if his hands
had given a fillip, and his mouth had spoken those
words.

The like Epitaph was inscribed upon a statelie
Monument in *Ninive*, in the *Chaldee* tongue, which
the Greek Poët *Cberilus* thus translated :

Ἐγὼ δὲ ἱβασίνδσα καὶ ὄρεσι πόρον, Cetera vide apud
Amyntam καὶ τὸν Σάμωνα. *Athenæus.*

The like was at *Tarsus*, where *S. Paul* was born : at
which this Apostle without question alluding to that
place. Φάγωμεν καὶ πίνωμεν, αὔριον γὰρ ἀποθνήσκωμεν. Let
us eat and drink, for to morrow wee shall die.

The great Enormities of this King brought forth
the Confusion of the Kingdom, the instrument
whereof, was the Rebellion of his Captain *Arba-*
ces Governor of the *Medes*, with whom *Sardanapa-*
lus fought for the Monarchie, and got the victorie
once, and the second time : upon which success the
effeminate Prince presuming, the third time in a se-
cure disdain went not in

person, becaus' also the
Oracle had undoubtedly
fore-told, that the
State of *Ninive* should
never totter, till the
River *Tigris* proved ho-
stile ; which in the
Kings judgment could
never bee. But it fell out

Synchronismi.

In the time of *Sarda-*
napalus, *Arbaces* was Go-
vernor of the *Medes*, and
Belochus of the *Babyloni-*
ans. Much question might
what King continued the
Monarchie
otherwife I i 2

*Sardanapalus.**Synchronismi.*

otherwise ; for in this Monarchie ; whether Be-
 third. Skitmith, *Tigris*. *lochus* were *Phul*, or no:
 swelling over his bounds, or if not, who this *Phul*
 by the vantage of a grea. might bee. A question to
 ter flood then ordinarie, this purpose is largely
 plaied an unneighbourly discusled in Sir *Walter*
 part, and battered down. *Raleigh's* Historie ; yet
 his own borders; at whose notwithstanding that,
 irruption a great part of and what hath been elc
 the impregnable wall was where said of that, I in-
 laid level with the geniously profess that I
 ground, the citie it self am ignorant at this time
 opening to her adversa- where to place this *Phul*;
 ries, to check the vice of yet for the present, I ob-
 her Governors. serve the common order,

Phul.

P H U L.

Circa Annum Mundi 3182.

Pbul

Synchronismi.

IS an Assyrian name, as Scaliger witnesseth : somtimes used alone, as here ; elswhere in Composition, as in this Kings Successor, Tiglath Pbul Afer.

IN the time of Pbul, Menabem was King in Israel ; 2 Kings 15. Josephus, Sed. Olam.

In Egypt reigned Mycerinus, Μυρκεν : whose Life and Acts are recorded by Herodotus in Euterpe.

The Oracle brought word to this King that hee should from thenceforth live but six years, and die in the seventh. The King hearing this, commanded that certain Lamps should bee made for the night time, which hee had purposed to spend in jovialtie, whilest others slept; that so hee might delude the Oracle, and live twice the longer by taking so much more notice of his daies.

See Herodotus in Euterpe, pag. 140. circa ista verba:

Μετὰ δὲ τῆς θυγατρὸς τὸ πᾶν, &c.

About this time Nabonassar lived ; of whom see Ptolomie, but hee was not yet King.

Uzias was now King of Juda : in whose daies hapned that notable Earthquake, of which Josephus relates, that in the horror thereof, a Mountain toward the West cleft in sunder, and removed from it's proper place the space of four Furlongs, or half a mile ; and further it had proceeded, had not a greater Mountain toward the East staied it's Course.

Of this Earthquake the Prophet Amos maketh mention : by occasion whereof, see what Aben

Synchronismi.

Ezra saith upon that place, page נ"ק; and also what *Kimchi* saith in the next side, in that Edition which *Robert Stephanus* put forth.

Tiglath Philassar.

THis King subdued *Galilee*.

Hee also carried the Tribe of *Naphtali* into Captivitie.

This Dial was a South Vertical, placed upon the wall of the Kings Palace: So à *Lapide*: and it stand's well with the explication of the Phænomenon of the Sun's Retrocession. And that it was a Dial, see *Peter Nonius*, and *Clavius*, two incomparable Mathematicians, the one in his second Book of Navigation; the other, in the first of his *Gnomonicks*.

Synchronismi.

IN the time of *Tiglath Philassar*, *Acbaz* reigned in *Judab*: 2 *Chron.* 28.

This King had a famous Dial: and therefore the invention of the *Sciateries* is more Ancient then *Anaximenes*.

Salmanassar.

ORdinarie Chronologers commonly conceived this *Salmanassar* to bee *Nabonassar*, of whom *Ptolomie* speak's: But *Scaliger* dispute's the point against all. *Calvisius* also; but this last, especially against *Funccius*.

Synchronismi.

HERE begineth, or not far of, that *Nabonassar's* famous *Era*, from whence *Ptolomie* in his *Almagest* accounteth the Celestial motions.

Hee ruled in *Babylonia*, in the year of the world, 3203, the Circle of the Sun

Salmanassar.

Synchronismi.

cius. Both agree, that this *Salmanassar* was not that *Nabonassar*. *Scaliger* giveth the reason, both from the name, time, and other Circumstances: which though *Sir Walter Raleigh* admire's, yet hee condemn's. Time now giveth not leav to enquire, much less to determine the differences. *Seibus Calvisius* placeth the Prince about that time wee have set him. His time is much to be enquired after, it being a most famous *Epoche*, from whose time Chronologie can demonstrate by the aid of Astronomie, that the Affairs passed since that time, are registred in Heaven.

Who so saith that *Salmanassar* was *Nabonassar*, is deceived; as afterwards shall appear: neither is hee anie other but himself, and none otherwise called. *Scaliger* was bold to call him *Merodach*; but hee repented of that in his *Canons Isagogical*.

Sun being 19, and the Circle of the Moon 15, the Dominical Letter E. Upon the 26 of *Februarie* at Noon, the Sun's mean motion being 45 Minutes in *Pisces*, the Moon in the eleven degree of *Taurus*, and 22 Scruples.

The Original of the *Samaritans*, out of a Colonie transplanted by the King of *Assur*, they were called *Cuthai*, becaus there came most from *Cuth*, as *Elias Tisbites* in voce כּוּתִּי *Cuth*.

Sanacherib-

Sennacherib.

OF his behaviour to King *Hezechiab*, see the Prophet *Esaie*, and the High Priest's Annals or Chronicles.

The Egyptians in *Herodus* tell a most memorable storie of this King: That going forth with his Armie against Egypt, it came to pass that one night a Plague of Mice came upon him, and unweaponed his souldiers, by devouring their Harness-ties of Leather. In memorie whereof the Priests provided a statue like this Prince in stone, holding a Mouf in his hand, with this Inscription;

Ἐς αὐτὸν τὸν ὀπίωιν ἐκταθὲς
ἦν αὐτὸν.

Who ere beholdeth mee,
let him learn to bee religious;
Herodot. in Euterp.

Som suppose, that this intend's that great foil of this kings Armie by the hand of an Angel. An Angel might do both.

This *Sennacherib* was slain by his Sons in the Temple of *Jupiter Ὀρεῖος*, or *Nisroc*. See the reason in Rabbi *Solomon* upon that place. See also the Hebrew Edition of *Apocryphal Tobit* the first Chapter.

Synchronismi.

Hezechiab, King of *Judab*.

In his time hapned, that strange Phenomenon when the Sun went ten degrees back. *Peter Nonius* the Portugal discourseth of this wonder and proveth it to bee a Miracle, becauf it was don in the temperate Zone: for (as hee proveth) *Jerusalem* is so situate. This hee conceiveth had been no wonder between the Tropicks: but hee is twice deceived; first becauf the *Sciatericks* teach, that if in the Temperate Zone a Plain bee elevated less then the Sun's declination, the same would com to pass. 2. Hee supposeth the wonder to bee in the Shadow's going back, which was not; but in the Regress of the Sun it self; for the Shadow might have gon back naturally.

Asarhaddon.

Asarbaddon.

Καὶ Βασιλεὺς

Ασσεύων καὶ Μήδων.

HEE reigned after the death of his Father, and after this King wee read of no successor hee had; and therefore Historie guided by the Circumstances of time, conclude's that this was the next vicissitude, wherein the Assyrians again lose their Power; and the Babylonians continue, and end this first Monarchie.

Som have thought that the Kings of Babel onely in this last succession were set forth by the Golden Head: So Hugh Broughton, a most learned man: but there is nothing to defend his Tenet, but his Authority: and that hee shall have in som other thing.

The better to understand the Babylonish Monarchie, wee will set down their Succession, which Ptolomie hath recorded from Nabonassar, to the end of this Kingdom. Scaliger made much of this rare Canon, but obtained it not in the

perfection: Sethus Calvisius hath the right which hee obtained of an English man, the then-Dean of Paul's.

Ἰστὶν Γνωσκόντων			
Ν	Αβονασάρου	ιδ.	ιδ.
	Ναδίου	ς.	ισ.
	Κιρζίου καὶ Παύου	ς.	κα.
	Ινυαίου	ς.	κς.
	Μαρδοκίμου	ιβ.	λη.
	Ἀρχιανού	ς.	ργ.
	Ἀβασινίου πρώτου	ς.	μη.
	Βαλίου	γ.	μη.
	Ἀσπερναίου	ς.	ιβ.
	Ριζιβήλου	α.	ρς.
	Μεσοτιμορδάνου	δ.	ιβ.
	Ἀβασινίου δευτέρου		ξζ.
	Ἀσπερναίου	γ.	π.
	Σασσάρχου	κ.	ς.
	Χωιλανίου	κς.	ρς.
	Ναβοπολασσάρου	κα.	ρμγ.
	Ναβοκαλσσάρου	μγ.	ρπς.
	Ἰλαρκανίου	β.	ρπθ.
	Νικηατολσσάρου	δ.	ρλβ.
	Ναβοναδίου	ιζ.	σθ.

This I transcribed out of the Greek Manuscript which wee have extant in the Archive of our Publick Librarie; and a most pretious Monument it is, as Sethus Calvisius truly conceived of it.

K k

The

The First King in this last Dynastie of Assur was

Nebuchadnezzar.

Synchronismi.

For the Composition of his Name, see what Scaliger saith, where hee setteth down the Simples of the Babylonish names.

The Canon call's him Ναβουκδανασαρ; and there hee succeedeth Ναβουκδανασαρ, so Nabopolassar was the Father of Nebuchadnezzar. Hee is called somtimes Nebuchadonoser; That hee was the son of Nabopolassar, this Canon in Eusebius page 38 saith plainly in these words.

Ναβουκδανασαρ πατερς Ναβουχδανασαρ. This was put in by Eusebius, or else left out of that Canon which wee have in the Archives.

Funcius therefore doth ill to make Nebuchadnezzar to bee the same with Nabopolassar, which Calvinus hath observed, and for other, and better reasons refused.

Megasthenes the Persian thus writeth of this King.

Ναβουδανασαρ Ἡρακλὺς ἀλιμώτης

Judah carried Captive the first and second time.

In his time flourished the Prophet Daniel, the most learned among the Captives.

Daniel built a stately Tower at Ecbatane in Media, which Josephus saith, was to bee seen in his daies, no waie diminished by age, but remaining in the same fresh and sumptuous manner, wherein it was first erected. Joseph. lib. 9. c. 12.

After the Captivitie of Jebojakim, Nebuchadnezzar came up also against Jebojakim, and carried him also awaie Captive; for saith hee, thou Jebojakim art no better then thy Father: and taunted the King with a Proverb of those daies.

מכלה כושר
נורא שונה לו
נעק

Which in plain terms is, From a bad Dog will never com good Puppies; which is all one with that of the

Nebuchadnezzar.

peditions of this famous Prince, and of his sumptuous buildings; and to him hee attributeth the walls of *Babylon*, the Temple of *Belus*, the *Horti pensiles*: and reproveth the Greeks for their vanitie, in making *Semiramis* the Founder of that famous Citie; which also is the conceit of *Annius* in the life of *Semiramis*, where hee introduceth his *Berosus* to averr that *Semiramis* built this place from a Town to a Citie; where the Monk, by a necessarie and egregious oblivion, forgot his Method, and made a matchless Autor contradict him self. Were there no other reason to disprove this false *Berosus*, but this one, it alone were sufficient: when wee finde, that *Annius* his *Berosus* setteth peremptorily down, that *Semiramis* built *Babylon*; and yet *Berosus* in *Ioseph* and *Eusebius Pamphilus* setteth down the quite contrarie, and reprehendeth the Greeks for their vanitie in affirming that which the other *Berosus* doth. For the building of *Babylon*, notwithstanding it is certain that *Nimrod* began, *Belus* continued, and *Semiramis* enclosed it with a wall: but not that great and mightie wall; for this was the work of our King; as, also the *Horti pensiles*, which *Curtius* and *Diodorus* witness to have been don by a Prince of *Syria*, at the request of his wife the Queen; whom *Herodotus* calleth *Nitocris*, as *Scaliger* conceiveth.

Nebuchadnezzar also built the Temple of *Ieh*, and in fine, set his last hand to the entire consummation of a sumptuous Citie; which make's him crie out in the height of his ambition בָּבֶל נִבְנוּ וְנִבְנוּ וְנִבְנוּ &c. Is not this great Babel which I have built? &c. *Dan. 4.*

This *Nebuchadnezzar* after hee ruled over *Babel* 43 years, hee fell into a disease and died. *Berosus* in *Iosepho adversus Ptol. Appion. Canon.* His death was sudden, according to *Megasthenes*: for hee saith, that when hee made an Oration to the *Babylonians*, hee suddenly vanished. See the fragment in *Iosephus, Africanus*, or *Scaliger.*

Hevil

*Hevil Merodac**Synchronismi.*

Succeeded after *Nebuchadnezzar*; so saith the
afore-named *Berosus*, and *Seder Olam Rabba*.
Megasthenes: they saie al-
so, for his libidinous
courses hee was slain by his Sister's husband, *Nerig-
losoroor*, who reigned after him in his stead. This
Neriglosoroor must bee hee whom *Daniel* cal's *Belsazar*.

Belsazar.

Belsazar.

THis was the last King of this Monarchie. Why the Canon, and *Berosus*, with *Megasthenes* should call him as they do, the reason may bee, Because these Kings had new names when they came to the Crown, and those were named from their Gods. So this King beeing a private man, might bee called *Neriglissoroor*; but when hee had the Kingdom, hee was honored with the name of *Bel*, and called *Belsazar*.

This King maketh an impious Feast, and profane's the Vessels of God's House, to quaff in to the honor of *Sbac*: for so these Feast daies were called, *σάββα ἡμέραι*: and they were like the *Romane Saturnalia*, as wee have said, and as *Berosus* expoundeth in *Athenæus*; and *Causaubon* out of him. *Scaliger* also in his Notes upon the Greek Fragments.

In this Feast the King's heart was verie merrie:

the manner is exprest by the Prophet *Daniel*. In the midst

Synchronismi.

Josephus interposeth some Kings in this last Succession, more then what the Scripture maketh mention of; and therefore must herein bee neglected, and left to the fruition of his proper sense. The truest opinion is grounded upon God's own Prophecie to the Jews, that they should serv *Nebuchadnezzar*, his son, and his son's son; that was *Evilmerodac*, and *Belsazar*, and it is observable, that the Abstract afore-mentioned setteth down the Succession, though not in the same order, yet at the same number: His words are — *καὶ κατέβηκε ἄνω ἀπευ-
εσθᾶς. ἔτα Ναβυχοδονό-
σορ, μετὰ τὸν τῆτος, Βήλσαρ,
καὶ Δαριῶν, ὃς αὐτῷ, &c.* Hee invert's the order, which might not bee his error, but the Scribes: 'twas facile, and more likely.

This order and number also the *Sedar Olam* exactly retain's.

Belsazar.

midst of this profuse Jovialtie God interposeth his
Doom: His Fate is written in *Chaldee* upon the
Wall,

מנא מנא חקל ופרסין

And now 'tis plain to read.

Meneb. For God hath numbred this Kingdom,
and finished it.

Tekel. God hath weighed this Golden Head in
the balance, and found it wanting.

Perez. This Kingdom is divided, and given to
the *Medes* and *Persians*.

In the same night was *Belsazar* the King of the
Chaldeans slain.

F I N I S.

with of this world's history of the Atlantic
the Atlantic is a world of its own

the Atlantic is a world of its own

the Atlantic is a world of its own

the Atlantic is a world of its own
the Atlantic is a world of its own

the Atlantic is a world of its own
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the Atlantic is a world of its own

THE
DESCRIPTION
AND
USE
OF THE
Terrestrial Globe.

By JOHN GREGORIE, Master of Arts
of *Christ-Church* in *Oxon.*



LONDON,
Printed by *William Du-gard*, for *Laurence Sadler*,
and are to bee sold at the *Golden-Lion*,
in *Little-Britain*. 1649.

THE
DESCRIPTION

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The Description and Use of the Terrestrial Globe.

THe *Terrestrial* or *Earthlie Globe* is an artificial Representation of the Earth and Water under that form and figure of Roundness which they are supposed to have, describing the *Situation*, and measuring the *Compass* of the *Whole Frame*, and describing the *Situation* and measuring the *Distances* of all the *Parts*.

This Description is either of the *Earth* and *Water* both together, and it is don by *Circles*; or of the *Water* considered by it self; and is not so much a Description of that, as of the *Mariner's* course upon it, or to shew *The Waie* of a *Ship* upon the *Sea*. And this is don by lines called *Rumbes*, which are not all *Circles*, but otherwise drawn according to the Point of the *Compass*, at which the *Mariner* set's forth. But of the *Compass* and these lines in the second Place; and first of the Description of the *Whole Frame* by *Circles*. Now look what *Circles* were imagined upon the *Earth*, the same are expressed upon, or framed without the *Globe*; and they are the *Greater*, or the *Less*. The *Great Circles* without the *Globe* are two; the *Meridian* and the *Horizon*: the one of *Brass*, the other of *Wood*. *Circles* indeed they are not so properly called; for, in the rigorous sense, no *Line* is supposed to have any breadth, as both these have: But that was for the more convenience; for something more

then ordinarie was to bee written upon them. And more over they could not have been so disposed of, as they are, without the *Globe*, if they had not been exact Lines. But Use will have it so, and wee must call them the *Meridian* and *Horizontal Circles*.

Of the Meridian without the Globe.

THE Brass Meridian is divided into 4 equal Parts or Quadrants, and each of them subdivided into 90 Degrees, that is 360 for the whole Circle. The reason why this Circle is not divided into 360 Degrees throughout, but still stopping at the 90th, and then again beginning 10, 20, 30, &c. is, because the Uses of this Meridian, so far as in Degrees they are concern'd, require not above that Number. As for an Example: One use of the Meridian is to shew the Elevation of the Pole, but the Pole cannot bee elevated above 90 Degrees. Another is to shew the Latitude or Distance of a Place from the Equator, which also can never exceed the 4th part of the Circle; for no Place can bee further distant from the Equator then the Pole, which is just that Number of 90 Degrees.

Upon one of the North Quadrants of this Meridian, of som Great Globes, the Climes are set to the several Degrees of Latitude; and the Length of the longest Daie under the several Climes: which (if the Geographers would think so) might very fitly bee placed on the Lesser Globe's; for it were but dividing a Quadrant of the wrong side of the Meridian into 90 Degrees, and there would be room enough. In som other Globes the Climes are cast into a Table, and pictured upon som void space of the Globe. But the Division upon a Quadrant of the Meridian, is much more artificial, as hereafter shall bee understood. And the reason why a North Quadrant onely need to bee divided, is, because for the Climes of the Southern Latitude the reason is the same. And the reason why the Division is made upon a North Quadrant rather then the South, is, because our Globes are fitted

fitted for our Selvs, and all our share of the Earth lieth in the North Latitude.

Of the Axle and Poles of the Globe and of the Hour Circle.

FROM the North and South Ends of this Meridian a strong Wyer of Brass or Iron is drawn, or supposed to be drawn (for the Artificers do not alwaies draw it quite through) by the Center of the Globe representing the Axle of the Earth. The North End whereof standeth for the North, the South End for the South Pole of the Earth. Upon the North End, a small Circle of Brass is set, and divided into two equal parts, and each of them into twelve, that is, twentie four in all. This Circle is the onelie one above the Globe, which is not imagined upon the Earth, but is there placed to shew the hour of the daie and night, in anie place where the Daie and night exceed not 24 hours: therefore it is called *Cyclus Horarius*. The Hour Circle, for which purpose it hath a little Brass pin turning about upon the Pole, and pointing to the several hours, which therefore is called the *Index Horarius*.

The small Circle is framed upon this ground, that in the Diurnal Motion of the Heaven 15 Degrees of the Equinoctial rise up in the space of everie one hour, that is 360 Degrees, or the whole Circle in the space of 24. So that the *Cyclus Horarius* is to bee framed to that Compass, as that everie 24th part of it, or one hour is to bear proportion to 15 Degrees of the Equator below it. And so in turning the Globe about, one may perceiv, that while the Pin is moved from anie one hour to another, just 15 Degrees of the Equinoctial will rise up above the Horizon upon one side, and as manie more go down below it on the other side. But this Circle is not much for the Geographer's use,

Of the Horizon.

THe other *Great Circle* without the *Globe* is the *Horizon*; upon which (yet not as due to this *Circle* more than anie other, but becaus there is more room) the *Geographers* set down the 12. *Signs* with their Names and Characters.

And becaus everie *Sign* of the *Zodiack* containeth 30 Degrees, which is 360 for the whole *Circle*, the *Horizon* is divided into 360 Degrees indeed as it ought, but not from 10, 20, 30, 40, so throughout, but by Thirties, that is, 10, 20, 30. and 10, 20, 30. and so along to make the division conform to the 12 *Signs*, to each of which, as I said, is allotted the Number of 30 Degrees. And the reason of that is in reference to the *Suns* Annual Motion, in the *Courf* whereof hee dispatcheth everie daie one degree under or over. So that hee passeth through each of the *Signs* in, or in much about the space of 30 Daies. So that, though som of the 12 *Moneths*, answering to the 12 *Signs*, consist of one Daie more then thirtie, and one of 2 Daies less, yet take them one with another, and the Daies of everie *Moneth* correspond to the severall Degrees of everie *Sign*, or without anie considerable difference. And after that rate, or much about it, they are placed upon the *Horizon*, to shew in what Degree, of what *Sign* the *Sun* is everie daie of the year. And to this purpose there is set down upon the same *Horizon* a *Calendar*, and that of three sorts in som *Globes*: Of two in the most, the one whereof is called the *Julian*, or *Old*, the other the *Gregorian*, or *New Account*, reckoning this latter 10 daies before the former, and the third sort, where it is found, thirteen. Now though it bee true that the greatest part of that which is written upon the *Horizon*, more nearly concerneth the *Celestial* then the *Terrestrial* *Globe*; yet it is not altogether unuseful here: and especially it will bee nothing out of the *Geographer's* way to take along with him the ground of Difference in the 3, principally in the 2 sorts of *Calendars*.

The

The Reason of the Difference in Computation betwixt the Old and New Accompts.

A Year is that space of time in which the Sun goeth through the whole Circle of the *Zodiack*, as from the *Tropick of Cancer*, to the *Tropick of Capricorn*, and so to the *Tropick of Cancer* again, or from the *Equinoctial* to the *Equinoctial*, or from anie other Point of the *Zodiack* to the same again. Now, becaus of the unequal Motion of the Sun (depending upon reasons deeply engaged in the *Theoretical Part* of the *Sphere*, and therefore here to bee taken upon trust) it ever was, and yet is, a very hard matter to determine exactly in what space of time this *Revolution* of the Sun in the *Zodiack* is made; insomuch that one said, that the Year consisted of so manie daies, and how much more or less no bodie knoweth.

Censorinus de Die Natali.

This uncertaintie brought so much confusion upon the Old *Romane Calendars*, that *Time* with them was grown a *Commoditie*, and bought and sold at a price. Their *Priests*, who had to do with this *Affair*, having in their power to make anie year longer or shorter at their pleasure; which the Emperor *Julius Caesar* looking upon as a matter no wale below his greatest consideration, advised with som *Egyptian Mathematicians* about it, by whose Instructions hee found that the Sun's yearlie Motion in the *Zodiack*, was performed in the space of 365 daies, and one 4th part of a daie, or 6 hours.

The 6 odd hours hee caused to bee reserved in store till everie fourth year, that is, till they made 24 hours, or one whole daie; so accounting, that the 3 first years should consist of 365 daies, and the fourth of 366, one daie more; and everie fourth year was therefore (as still it is) called the *Leap Year*, and the thing it self *Intercalation*, or putting in betwixt the *Calendar*.

'Twas verie much that the Emperor did, and hee left as much to do; for though it cannot yet bee found out exactly

actly in what space of time the *Sun* goeth his yearlie cours, yet thus much is made good by intallible experience that the Emperor's *Mathematicians* allotted too much for the Number of daies: they were in the right, for it is certain no year can consist of more then 365, but for the odd hours it is as certain that they cannot bee fewer then five, nor so manie as 6; so that the doubt is upon the *Minutes*, 60 whereof go to the making up of an Hour; a small matter one would think, and yet how great in the recess and consequence wee shall see.

Julius Caesar allotted 365 daies and 6 hours to this Revolution, but the *Sun* goeth about in less time, that is, (according to the most exact Accompt) in 365 daies, 5 hours, 49 Minutes, and a little more; so that the Emperor's year is much about 10 Minutes greater then the *Sun's*, which must of necessitie breed a difference of so manie Minutes everie year, betwixt the Year, which the *Sun* it self describe in the *Zodiack*; and That, which is reckoned upon in the *Calendar*, which though for a year or two may pass insensibly, yet in the space of 134 years it will rise to an whole daie, that is the Beginning of the year in the *Calendar* must bee set one daie back. As for Example: Let the year begin at the *Vernal Equinox* or Spring: In the Emperor's time that fell out to bee at the 24th of March, but now this year it fell out upon the 10th of March, 13 daies backwards, and somewhat more, and so if it bee let alone will go back to the 1 of March, and 1 of Februarie, till Easter com to bee on *Christmas Daie*, and so infinitely.

To reform this difference in the Accompt, some of the later *Romane Bishops* earnestly endeavoured. And the thing was brought to that perfection it now standeth in (so much as it is) by *Gregorie* the 13th, in the Year 1582. His *Mathematicians* (whereof *Lilius* was the chief) advised him thus: That considering there had been an Agitation in the *Council* of *Nice* somewhat concerned in this matter upon the motion of that Question about the Celebration of Easter: And that the Fathers of that Assemblie after due deliberation with the Astronomers of that time, had fixed the *Vernal*

nal Equinox at the 21 of *March*, and considering also that since that time a difference of 10 whole daies had been past over in the *Calendar*, that is, that the *Vernal Equinox* or *Spring*; which began upon the 21 of *March*, had prevented so much as to begin in *Gregorie's* daies at the 10th of the same, 10 daies difference or thereabouts; they advised that 10 daies should bee cut off from the *Calendar*, which was don, and the 10 daies taken out of *October* of that Year 1582, as being the Moneth of that Year in which that *Pope* was born; so that when they came to the 5 of the Moneth, they reckoned the 15, and so the *Equinox* was com up to it's place again, and hapned upon the 21 of *March*, as at the *Council* of *Nice*. But that *Lilius* should bring back the *Begining* of the Year to the Times of the *Nicen Council*, and no further, is to be marvelled at. Hee should have brought it back to the Emperor's own time, where the mistake was first entered, and, instead of 10, cut of 13 daies; however this is the Reason why these 2 *Calendars*, written upon the *Horizon*, differ the space of 10 daies one from the other. And as the *Old Account* was called the *Julian*, from the Emperor; so the *New* is called from *Gregorie* the *Pope* and *Lilius* the chief Agent, the *Gregorian* or *Lilian Account*: and the *Julian* is termed the *Old Style*, the *Gregorian* the *New*, as in the conversation of Letters betwixt Us and Those on the other side of the Seas wee may perceiv; Theirs to Us bare date (for the most part) such a daie of such a Moneth, *Stylo Novo*; Ours to them such a daie, *Stylo Veteri*: And Theirs may bee dated *There*, by their *Account*, and received here, before they were written by Ours.

For the third *Calendar* there need not much bee said, though it bee more absolute then the second; for it reduceth the *Beginings* of the Year to the Emperor's own Time, and so leaveth the *Old Style* 13 daies behinde as it ought to do, But it is very rarely found upon the *Horizons* of anie *Globes*, neither as yet translated to anie Common Use. In the outermost Limb of the *Horizon* are set down the Names

M m

of

of the 32 Windes of the *Compass*; to what end will bee shewed hereafter.

Why the Meridians and Horizons which are so several upon the Earth, are but single without the Globe.

THE Reason of this will bee plain, if it bee considered that the *Horizons* and *Meridians*, in the use of the *Globe*, are to bee fitted to anie particular place at pleasure; as *Oxford*, *Woodstock*, *Abingdon*, &c. this could never have been don upon the *Globe* it self; for there must a several *Horizon* and a several *Meridian* have passed through everie Citie, Town, or Castle upon the *Globe*, which if it had been don, besides the confusion, the *Circles* would have put out the *Places*; therefore it was ingenuously devised of those who first thought upon it, to set one *Meridian* and one *Horizon* without the *Globe* to serv for all: For in this case the *Globe* it self may bee turned and applied to the *Horizon* and *Meridian* with as much eas, as the *Horizon* and *Meridian* with impossibilitie could not bee applied to the *Globe*, as it will hereafter more plainly appear, then it can do yet.

Of the Quadrant of Altitude, and the Compass.

MOREOVER then the *Circles* framed without the *Globe*, two other *Appendents* are to bee noted upon; the one relating to the *Meridian*, the other to the *Horizon*: the first is the *Quadrant of Altitude*, and is a thin brasse *Plate* representing the fourth part of a *Great Circle*, and so divided into 90 Degrees, called therefore the *Quadrant*; and the *Quadrant of Altitude*, becaus it measureth the height of the Stars upon the *Celestial Globe*, to which it most properly

ly belongeth. The business it hath to do in *Geographie*, is to set out the *Zenith* of anie Place, and consequently to shew the *Angle of Position*, or *Bearing* of one Place to another, as hereafter shall bee taught. It is therefore affixed to the *Meridian* with a little *Screw-pin*, to bee removed at pleasure from anie *Vertical Point* of anie Place, to the *Vertical Point* of anie other. The second is the *Compass*, which is a *Needle* touched with a *Loadstone*, and set in a *Box* upon the *Foot* of the *Horizon*, upon the *South side*, such another as wee see in ordinarie *Pocket-Dyals* for the *Sun*. The Use of it here (as in those) is to point out the *North* and *South* for the *Rectification* of the *Globe*, as shall bee more plainly said hereafter.

*Of the Great Circles upon the Globe, and first
of the Meridians.*

THe *Great Circles* painted upon the *Globe* are the *Meridians*, the *Equator*, and the *Zodiack*; where wee must not think much to hear of the *Meridians* again. That of *Brass* without the *Globe* is to serv all turns, and the *Globe* is framed to applie it self thereto. The *Meridians* upon the *Globe* will easily bee perceived to bee of a new and another Use. They are either the *Great*, or the *Less*; not that the *Greater* are greater then the *Less*, for they have all one and the same *Center*, and equally pass through the *Poles* of the *Earth*: but those which are called *Less*, are of less use then that, which is called the *Great*, though it bee no greater then the rest. The *Great* is otherwise called the *Fixt* and *First Meridian*, to which the *Less* are second, and respectively moveable. The *Great Meridian* is as it were the *Land-mark* of the whole *Sphere*, from whence the *Longitude* of the *Earth*, or anie part thereof is accounted. And it is the onelie *Circle*, which passing through the *Poles*, is graduated or divided into *Degrees*; not the whole *Circle*, but the one half, becaus the *Longitude* is to bee reckoned round about the *Earth*. This *Great Meridian* might have been

planted in anie place, as at *York*, or at *Richmond*, but must of necessitie bee set in one certain place of the *Globe* or other, as it is in everie several *Globe*, though not in the same place in all.

Concerning the Difference of Geographers in the placing of their Great Meridian, and the Causes pretending thereto.

IN assigning the place of this *First* or *Great Meridian*, I observe that the *Geographers*, whatsoever, still fix it in the *Western Parts*: And the Reasons are, not onely because those were more discovered then the *Eastern*, to those who had first to do in this matter; but more especially for that the *Proper Motion* of the *Sun* and *Moon* is from the *West* to the *East*, contrarie to their diurnal or dailie Motion; and therefore the *Eclipses* of the *Moon* are to bee observed from that Part, which is the most learned and certain Rule for the finding out of the *Longitudes* of Places, by observing how much sooner the *Eclipse* begineth in a Place more or less *West* then another. And moreover, wheresoever they place their *Great Meridian*, they still reckon the *Longitude* from *West* to *East*, that is, till they com up to 180 Degrees, or the *Semicircle*; where som of them staie and begin the *Longitude* again towards the *East*, calling the first *Half*, *Eastern*, the other, *Western Longitude*. But this Course, howsoever Artificial enough, yet is not used by the later *Geographers*, for they account the *Longitudes* in the whole *Circle* throughout from *West*, by the *East* to *West* again, som few *Spanish Geographers* excepted, who, in the Descriptions of their *New Indies*, reckon the *Longitudes* quite contrarie, from *East* to *West*, but which was thwartly in it self, and, in the proof, inconsiderably don. But as the *Geographers* well enough agreed in the placing of this *Great Meridian* in the *Western Parts*; so they have differed much more then it becomed them in assigning out the *Particular Place*.

The

The Autor of the Greek *Geographie* intituled to *Ptolomie* The Greek
fixeth the Great Meridian (as Marinus the Tyrian (cited by Meridian.
Him) and the Antients before them) in Hera, or Junonia one
of the Fortunate Islands, as they were termed of old, from
an opinion of som singular Blessings imagined by the
Antients upon the Genius of those Parts. They are now
called by the Spaniard, *Islas de Canaria*: The *Canarie-Isles*,
better known to us by the Wines of that Name, for the most
part fallly so called. *Ptolomie*, as *Plinie* also, out of *Juba* the
Affrican King findeth out but Six of these: but the late
Discoverers meet with Seven: that is, *Lançerotta*, *Forti-*
ventura, *Teneriffa*, *Gomera*, *Fierro*, *Patma*, and the *Gran Ca-*
narie, which giveth Name to the rest. For the Situation of
these Islands they lie not as *Ptolomie* placed them, within
one Degree of *Longitude*, or little less, but more scatterings,
and listd up a little above the *Tropick* of *Cancer* about the
30th Degree of the Northern Latitude, in that Part of the *Wes-*
tern (otherwise called the *Atlantick*) *Oceän* which trendeth
upon the Coast of *Affrick*, and are therefore reckoned by
Geographers to the *Affrican Isles*. This was the furthest part
of the Earth discovered towards the *West* to those of about
Ptolomie's time: therefore the Great Meridian was fixed
there, in the Isle *Hera*, or *Junonia*, as then it was called,
now *Tenariff*: And from this Meridian all the *Longitudes* in
the Greek *Geographie* are taken.

This the *Arabian-Geographers* knew well enough; but The Arabick
holding themselves not to bee inferior (as indeed they were Meridian. 3.
not) either to the Indefatigation or Skill of the Greek-
Geographers, they hoped to have the begining of Longitude
taken from them, which therefore they appointed to bee
drawn up on the uttermost Shoar of the Western-Oceän 10
Degrees more East then that of Ptolomie: but they deceived
themselves doubly; for first, Their Meridian would not bee
brought into Example by others: and again, It was not
so improvidently intended, as not to serv themselves. For
according to the los, or gains of the Sea upon that Shore,
their Longitudes have proved to bee importantly different,
rightly enough assign'd, but falsifying with the Place, as

Alphraganus
chap. 10.

they are justly served. There is not, for the present, anie verie great Use to the Geographer of the Arabick-Meridian more then to know it; for the Turkish Histories are not so completely derived down to us as to Describe the Territories by Longitude, or Latitude. And for the Arabick-Nubian-Geographie Translated into Latine by the Maronites, though otherwise of a rare, and pretious esteem, yet is not commended for this, That the Distances of Places are there set down by a gross Mensuration of Miles: and John Leos Africa is not so well. But when the Learned, and long promised Geographie of Abulfedea the Prince shall com to light, there can bee nothing don there, without this Meridian. The Prince setteth down the Longitude of Mecca 67 Degrees. The Greek Geographie 77: and they are both right, and yet they differ 10 Degrees: for so much were their Meridian set East, or West one then the other. Yet neither is this Meridian presently altogether unuseful, for besides the Longitudes of som places noted by Saracenus, Albategni and others, there is a Catalogue of Cities annexed to the Astronomical Tables of the King Alphonfus accounted all from this Great Meridian, but with this difference, That whereas Abulfedea the Prince setteth down but 10 Degrees distance betwixt the Fortunate Isles, and the Western Shore, the Catalogue reckoneth upon 17, and 30 Minutes: a Difference too great to bee given over to the Recesses of the Ocean from that Shore, and therefore I know not as yet what can bee said thereto.

The Magnetical Meridian.

Our own Geographers, the later especially, have affected to transplant this great Meridian out of the Canarie Isles into the Açores, or Azores, for so the çerilla will endure to bee pronounced. They were so called from Açor, which in the Spanish Tongue signifie's a Goss-Hawk, from the great number of that Kinde, there found at the first Discoverie, though now utterly disappearing. And it is no stranger a thing, then that December should bee called by our Saxon Fore-fathers *wolf-Monath*, that is, *Wolf-Moneth*; for that in those Daies this Isle was mischievously pestered with such Wilde-Beasts, and in that Moneth more ragingly, though

though now such a sight is grown so forreign to these parts, that they are looked upon with the Strangeness of a Camel, or an Elephant. The *Azores* are otherwise termed *Insula Flandricæ*, or the *Flemish Isles*, becaus som of them have been famously possessed, and first Discovered by them. They are now in number Nine: *Tercere*, *S. Michaël*, *S. Marie*, *S. George*, *Gratiosa*, *Pico*, *Fayall*, *Corvo*, *Flores*; they are situate in the same *Atlantick Ocean*, but North-West of the *Canaries*, and trending more upon the *Spanish Coast*, under the 39 Degree of Latitude, or thereabouts. Through these *Isles* the Late Geographers will have the Great Meridian to pass, upon this conceit of reconciling the *Magnetical Pole* to That of the World. Their meaning is, That the Needle of the *Mariner's Compass*, which touched with the *Magnet*, or *Loadstone*, in dutie ought to point out true North, and South Poles of the World in all other Places, performeth it onely in these *Isles*, whereas for the most part elsewhere it swerveth, or maketh a Variation from the true Meridian towards the East, or West, according to the unequal temper of the Great Magnet of the Earth: therefore notwithstanding that the *Greek Meridian* was placed well enough in the *Canaries*, (as indeed it was, and best of all, becaus once fixed there) yet it pleased them to think that it would be more Artificial, and Gallant to remove it into the *Azores*, where (as they would bear us in hand) the *Magnetical Needle* precisely directeth it self towards the North, and South of the Whole Frame without the least Variation, which might seem to be a *Natural Meridian*, and therefore to be yielded unto by that of Art, wheresoever placed before.

This Coincidence of the *Magnetical Meridian* with that of the World, Som of them will have to be in the *Isles Corvo*, and *Flores*, the most Western: Others in *S. Michaël*, and *S. Marie*, the more Eastern of the *Azores*. 'Tis true indeed that the Variation is less in these *Isles*, then in som other Places, yet it is by experience found, that the Needle in *Corvo* North-Westeth 4 Degrees: in *S. Michaël* it North-Easteth 6 Degrees: And therefore the Great Meridian should

Ridley's Treatise of Magnetical Motions, Chap. 36.]
Norman's New Attractive, Chap. 9.

should rather have been drawn through *Fayal*, where the Variation is but 3 Degrees to the East; Or especially through the *Cape of good hope*, where the Needle precisely pointeth to the True North without any Variation at all by a River side there; which therefore the Portugals have called *Rio de las Aguias*, The River of the Needles.

But which is more, the *Magnetical Needle* hath no certain Pole in the Earth at all, and under the verie same Meridian is found to varie in somplaces but 3, or 4 Degrees; in other 17, and more; and which is worf (if it bee true) the Variation it self hath been lately charged upon with a verie strange and secret inconstancie by the Professor in *Astronomie* of *Gresham-College*. Hee saith that the Variation of the Needle at *Limehouse* near *London*, which *Mr Burrows* found to bee 11 Degrees, 15 Minutes, in the year 1580: *M Gunter* in the year 1622 found it to bee but 6 Degrees 13 Minutes. But Hee himself in the year 1634 found it to bee but 4 Degrees, or verie little more; which in the space of 54 years is a difference of 7 Degrees to the Less. So little reason is there why the *Greek Meridian* should give place to the *Magnetical*, besides the great confusion which must needs follow, as it hath.

The *Toletan*
Meridian.

But yet more impertinently, the *Spanish Describers* remembered before, not onely account their Longitude from East to West, utterly against all other *Geographie*, but not contented with the *Greek*, *Arabian*, or any *Magnetical Meridian*, must needs reckon their *Indies* from that of *Toledo*. But they are verie few that take this course, and this *Pragmatical Meridian* is onely found upon a Map, or two, but hath not as yet gotten (nor is it like to do) any relation to the *Globe*.

The *Greek*
Meridian a-
gain.

As the case standeth with the *Great Meridian*, the advice and counsel of *Stevinus* a Dutch *Geographer* is very much to the purpose: That the *Great Meridian* should bee brought back to the *Fortunate Isles* again, that one certain Isle of the seven should bee chosen; and in That, one certain place; *Exiguus quidem, sed notabilis & perpetuus*, As small, but as notable and perpetual as 'tis possible. The Island hee assigned was *Teneriff*, thought to bee the same with

Ptolomic's

Ptolomie's Hera, or *Junonia*. The place *Pico de Teide*, or *el pico*, *The Peak*, a Mountain so called from the sharpness of the top, and therefore the place is *Locus exiguus*, as Smal as could bee, and 'tis Perpetual, for Hills are everlasting; and as notable, for by the reports of som in *Julius Scaliger* it riseth above threecore Miles in height, which though it bee more then is generally believed, yet thus much is, That it is the highest Mountain in the World.

This *Johnson* a great Master of this Art considering with himself, though in his lesser *Globe* of the year 1602 hee had made the Great *Meridian* to pass through the Isles *Corvo* and *Flores*; yet since that, in his Greater of the year 1616 hee hath it drawn upon the *Peak* in *Tenariffe*, as hee expresseth himself in a void place of the *Globe*. Onely, whereas hee addeth that by this means the *Arabick Meridian*, and That of *Ptolomie* will bee all one upon the matter (which hee saith was fit to bee admonished) it must needs bee mistaken. 'Tis true, that the *Canaries* lie near upon the Coast of *Affrick*: But the *Arabians* mean not this so much by the uttermost Shore, as the uttermost Points of the Western Land runing along by the Streights of *Gebal Taric*, or *Taric's Hill*, as they rightly (wee *Gibraltar*) call it, where the Pillars of *Hercules* were set of old, as our Stories deliver, but of *Alexander* they saie, to whom, and not to *Hercules* the *Arabick Nubian Geographer* ascribeth this Labor, naming there the verie Artificers which that great King provided himself of to force out the Streight; which may possibly bee the reason, why the *Arabians* (over and above their ambition of Change) draw their Great *Meridian* by this Part, in honor to *Alexander*, whom therefore they call not so, but *Dhilcarnain*, that is, *The man of the two Horns*, for that hee joined the Ends of the Known World together by those Pillars in the East upon one side, and these in the West on the other. Which seeing it is so, the Reducing of the Great *Meridian* to *Tenariff* again will bee so far from closing with that of the Uttermost Western Shore, that according to the Account of som they will stand at 15 Degrees distance one from the other, which also maketh show

of som reason of the Disagreement betwixt *Abulfeda* the Prince, and the King *Alphonsus* in assigning the difference of the *Arabick Meridian* from the *Greek*, the Prince allowing but 10, The *Catalogus* 17 Degrees, which was noted before.

For any concurrence therefore of the *Greek*, and *Arabick Meridians* by this means, wee are not to take the *Geographer's* word; but nevertheless to embrace this Alteration of his *Courf* in bringing the *Greek Meridian* to his place again.

The same advice of *Stevinus* is commended and taken by *Wil. Bleau* (a man very like to, if not the very same with *Johnson* himself) *Cap.* 4 of his first Part, which teacheth the Use of the *Globes* according to the Improper Hypothesis of *Ptolomie* (as the Title termeth it) *per terram quiescentem*. For the second Part maketh good the same Use of the *Celestial* and *Terrestrial Spheres* by the Supposition of *Copernicus per terram mobilem*. His words are *Longitudo alicujus loci, &c.* The Longitude of any place is an Arch of the *Equator* comprehended between two half *Meridians*, the one passing through the Place it self, the other through the High Mountain called *Pico de Teide* in *Tenariffe*. *Qui tam in maximo nostro Globo Terrestri (saith hee) quam in variis Tabulis Geographicis à nobis editis pro Initio Longitudinis terræ assumptus est, & pro eo in hac descriptione semper assumatur, &c.* And 'twill never bee well with *Geographie* till this bee believed in, and made the common and unchangeable Practice.

What Course is to bee taken with this Varietie
of Meridians, and how followed, or
neglected by the Geographers.

And now if one may make so bold as to give Law to the *Geographers*, it cannot bee denied but that the readiest and least entangling waie of reckoning the *Longitudes* is to meet again upon the first *Meridian* in *Tenariffe*, but for want of this, and til it can bee rellish'd universally, the likest waie

to the Best is for the Describers either of the Whole, or any Part of the Earth not to fail of setting down the several *Meridians* obtaining as then. Also the Difference of *Longitude* betwixt these *Meridians*, and lastly which of those they mean to go by. If I were to draw up (If I could) a New *Geographie* of the Whole Earth, This, or the like to this ought to prepare to the Description.

That the Great *Meridian* by the most Antient *Greek Geographers* was made to pass through the *Fortunate Islands*, now called The *Canaries*. That from thence it was translated by the *Arabians* to the uttermost Point of the Western-Shore. That our own *Geographers* removed it into the *Azores* placing it som of them in *S. Michaël*, others in *Corvo*. That the Best of them brought it back to the *Canaries* again, and drew it upon the *Pico* in *Tenariffe*; The same, or thought to bee the same with *Ptolomie's Junonia*. That the Difference of *Longitude* from *El Pico* to the *Arabick Meridian* is 10 Degrees more East, according to *Abulfeda* the Prince. From *Pico* to the Ile of *S. Michaël* 9 Degrees. From *Pico* to *Corvo* 15, and both so much more West. And such, or such a *Meridian* I mean to follow.

To this very purpose the same *Abulfeda* in the Introduction to his *Geographie*. It is received by *Tradition* (saith hee) that the Inhabited Earth begineth at the West in the *Fortunate Isles*, as they are called, and lying waste as now. From these Islands som take the Beginning of *Longitude*. Others from the Western Shore. The Difference of *Longitude* is 10 Degrees accounted in the *Equator*, &c. As for the *Longitudes* reckoned in this Book, they are all taken from the Shores of the Western Ocean, and therefore they are 10 Degrees short of those which are taken from the *Fortunate Isles*, &c.

If wee now exact (as I think wee may) to this Rule, which hath been lately don by our own Describers especially, wee may perhaps finde it otherwise then wee thought for.

Here it will not need to take much notice of those who have described the Situation of Countries by the *Climes* and

Parallels. Thus much onely, That they had as good as said nothing. I confesse I conclude under this Censure, the verie good Autor of the *Estates du Mond*, translated by *Grimstone*. But it was to bee noted. For what if I saie that Great Britain lieth under the 9th and 13 *Climates* of the Northern Temperate Zone (as 'tis no otherwise Describ'd to the Site by a *Geographer* of our own) is this to tell where England is? No more then to tell where the Streights of *Anian* are much about the same *Clime* and *Parallel*, and yet 160 Degrees distant and more.

They are not much more accurate who Describe the Situation of Countries by their *Latitudes* onely as the Gentleman in his Description of *Huntingdon Shire* inserted into *M. Speed*. And the most learned Sir *Henrie Spelman* in his Description of *Northfolk*. It is no more to saie the Situation of this, or that place then of anie other in the Whole Sphere lying under the same *Parallel*. But to saie the truth, By reason of the Varietie of *Meridians*. The *Longitudes* were grown to such an uncertain and confused pass, that it was not everie man's work to set them down.

Mr Carew in his Survey of *Cornwall* setteth down that *Shire* in the *Longitude* of 6 Degrees (I believ hee mean't 16) as most men account. But what doe's hee mean by that; or what manner of account is it which most men use in this case? *Norden* in the Introduction to his *Speculum Britannie* saith, That the Center of this Land, which hee taketh to bee about *Tiiburie Castle* in *Stafford-Shire* is 21 Degrees and 28 Minutes of *Longitude*. But from what *Meridian* all this while? for the *Longitude* may bee manie Degrees more, or less, or just so much as hee saith, and yet all may bee true.

Mr Speed more particularly professeth to follow *Mercator*; as in assigning the *Longitude* of *Oxford*, hee saith, that it is distant from the West 19 Degrees 20 Minutes by *Mercator's Measure*. So *M. William Burton* in the Description of *Leicester-Shire*. But how are wee the wiser for this? *Mercator's Measure* was not the same, for in his *Globe* dedicated to the Lord *Granvella* the great *Meridian* passeth through the

the Canaries; but in his great Map through the Azores. M. Gabriel Richardson in the State of Europe yet more distinctly telleth his Reader, That the *Longitudes* in his book shall bee taken from that *Meridian*, which passeth through the Azores. But whether from that in S. Michaël, or from the other in Corvo is not set down, and yet the Difference is 7 Degrees, and more: But hear lastly the Kingdom's Geographer in the Preface to his *Britannia*. *At insimulabunt jam Mathematici & in crimen vocabunt quasi in Geographicis Latitudinis & Longitudinis Dimensionibus toto Cælo aberrârîm. Audi quæso: Tabulas Astronomicas, novas, antiquas, manuscriptas; Oxonienses, Cantabrigienses, Regis Henrici Quinti diligenter contuli. In Latitudine à Ptolomeo plurimùm discrepant inter se ferè conspirant: nec tamen Terram è suo Centro dimotam esse cum Stadio existimo: His igitur usus sum, In Longitudine autem nullus consensus, concentus nullus. Quid igitur facerem? Cum Recentiores perpendiculum navigatoria pyxide Magnete illitum inter Azores insulas rectâ Polum Borealem respicere deprehenderim, inde Longitudinis Principium tanquam à Primo Meridiano cum illis dixi quam nec ubique æquosper permensus sum. So the Learned Camden. Where note by the waie, that if the Translator hath rendered the Book no better then hee hath this Claus of the Preface, the best courf will bee for those that can; to read it in the Latine. The Autor's meaning I think was this.*

But now (saith hee) the Mathematicians will accuse and call mee in question, as if I were altogether out in my Geographical Dimensions of Latitude and Longitude. But praie heare mee: I diligently compared the Manuscript Astronomical Tables of Henrie the Fifth, as well the old, as the new, Calculated for the Meridians som of Oxford, others for that of Cambridge. In Latitude I found them to differ from Ptolomie very much, but well enough agreeing among themselves: and yet I cannot think that the Earth is any whit startled aside from it's Center, as Stadius did. These Tables therefore I made use of. But in the Longitude I found no agreement at all. What should I do? Considering that the Modern Geographers had found that the Needle of the Mariner's

Compass touched with the Loadstone directly pointeth to the North-Pole by the Azorian Isles, I did as they did, and took the beginning of Longitude from thence, as from the First Meridian, but which I have not alwaies set down exactly, or to a Minute.

And now the least that can bee expected is, that the Longitudes of all Places in the Britannia are accounted from the Meridian which passeth by the Azores. But from which of the Meridians? If it bee as the book expresseth *ab Ultimo Occidente*, 'tis from that of Corvo: then the Mathematicians have caus'd to complain, for all the Longitudes are fals. But I can perceiv that the Geographer, though otherwise most accomplished, yet was not so well seen in this piece of the Skill; for though it bee pretended in the Preface that all the Longitudes in the Description shall bee taken from the Azores, yet in setting down the Longitude of Oxford, hee saith, That as hee hath it from the Mathematicians of the Place, it is 22 Degrees from the Fortunate Islands which can never bee true, for 'tis but 19 from the Azores reckoning by S. Michaël; But this is not all: In assigning the Longitude of Pen-von-las; or, The Land's-end in Cornwall, Hee saith that is 17 Degrees à Fortunatis Insulis vel potius Azoris, from the Fortunate Islands or rather from the Azores. But is is the Difference so small did hee think? But 9 Degrees at least.

But I finde by the Longitudes that Mercator was the Man that set up all these for Geographers.

Mercator first of all kept himself to the Greek Meridian, as, Appian, Gemma Frisius, Maginus, and others; but understanding by Francis of Deip, an experienced Mariner, tht it the Compass had no Variation in the Islands of Capo Verde. And by others, that it had very little in Tercera, and S. Marie of the Azores, but not anie at all in the Isle Corvo, that hee might go a mean waie to work, and complie with the Common Meridian of the World (as hee took it to bee). Hee made his Great Meridian to pass (as himself saith) betwixt the Isles of Capo Verde and the Azores; that is, Through the Isles of S. Michaël and S. Marie, which was after-

afterwards taken for Example by *Plancius, Saunderson*, and the common sort of others, so that little or no notice at all was taken of the *Meridian* by *Corvo*, no not by those of the biggest expectation, as *M. Carpenter, M. Camden, M. Speed*, and the rest; although this also was the known *Meridian* of som *Globes* of the very same Times; and before that, that is, before they had set their last hand to their *Descriptions*. And 'tis no mervail, for *Mercator's Longitudes* were more exactly accounted then before, and therefore they might well take his *Meridian* along with them. And 'twas not amiss to go by the most received, but then they should have said so, and withall, have set down the three severall *Meridians* at least, and the difference of *Longitude* betwixt them; and all this with more distinction then so, that another man should com after them to tell themselves what *Meridian* they went by.

And thus much of the First, or Great *Meridian*.

Of the Lesser Meridians.

THE Lesser are those *Black Circles*, which you see to pass through the *Poles*, and succeeding to the Great at 10 and 10 Degrees as in most *Globes*; or as in som, at 15 and 15 Degrees Difference.

Everie place, never so little more East, or West then another, hath a severall *Meridian*. Shot over hath a distinct *Meridian* from *Oxford*, becauf more East; *Osney* hath not the same as near as it is, for it lieth West of the Citie: The exact *Meridian* whereof must pass directly through the middle; yet becauf of the huge distance of the Earth from the Heavens, all these Places, and Places much further off may bee said to have the same *Meridian*, as the *Almanack-makers* Calculate their *Prognostications* to such, or such a *Meridian* where they pretend to make their Observations: But saie too, that it may generally serv, &c. And indeed there is no verie sensible Difference in less then 60 Miles, upon which ground the *Geographers*, as the *Astronomers* allow a New *Meridian* to everie other Degree of the *Equator*, which would
bee

bee 130 in all, but except the *Globes* were made of an Extreme and Unuseful *Diameter*, so manie would stand too thick for the Description. Therefore most commonly they put down but 18; that is at 10 Degrees distance one from the other, the special use of these Lesser *Meridians* beeing to make a quicker dispatch in the account of the *Longitudes*. Som others, as *Mercator* set down but 12 at 15 Degrees difference, aiming at this, That the *Meridians* might bee distant one from the other a full part of time, or an hour: for seeing that the Sun is carried 15 Degrees off the *Equinoctial* everie hour, as was said before. The *Meridians* set at that Distance must make an hours difference in the Rising or Setting of the Sun to the several places, as if the Sun Rise at such an hour, such a daie of the year at *Oxford*. In a place 15 Degrees more distant towards the East the Sun riseth an hour sooner. In a place 15 Degrees distant towards the West, an hour later, the same daie of this, or that year.

Now becaus the Spaces of time are reckoned by the same Degrees of the *Equator* as the Distances of Place, The Degrees of *Longitude* have been called *Tempora*; which word *Camden* sometimes delighteth to use, as in the *Longitude* of *Bath* hee saith it is 20 *Temporibus*, 20 Times, that is 20 Degrees distant from the Great *Meridian*. Hee expresseth by the same word in setting down the *Latitude*; but not so cunningly as I think.

Of the Equator, and the Lesser Circles.

THE *Equator* is the Middle Circle betwixt two *Poles* graduated throughout, and plainly dividing the *Globe* into two equal Parts, from North to South, This is the Circle of *Longitude*, as the *Meridian* of *Latitude*; for *Longitude* is reckoned in the *Equator* from the *Meridian*: *Latitude* in the *Meridian* from the *Equator*.

Crossing this Circle obliquely in the Middle is the *Zodiack*, the utttermost extent whereof towards the North noteth out the *Tropick* of *Cancer*; towards the South, the
Tropick

Tropick of Capricorn, each of them distant from the *Equator* 23 Degrees, or not much more, as may bee accounted in the *Great Meridian*. Equi-distant from these, and at the same distance from the *Poles* as the *Tropicks* from the *Equator*, are set down the *Arctic* and *Antarctic Circles*; all offering themselves to sight by their Names, and distinction of Breadth, and Color, more notably then the rest: by the rest I mean the black blinder Circles equi-distantly remooved from the *Equator* at 10 Degrees difference, and serving the same turn in the accounting of *Latitude*, as the *Meridians* at the same distance in the reckoning of the *Longitude*. And these are called the unnamed *Parallels*.

And so much of the Description of the Earth and Water together; Now of the Waterie-Part by it self.

The Description of the Waterie-Part of the Globe by the Rumbes of the Mariner's Compass.

THE COURSE of a Ship upon the Sea dependeth upon the Winds. The Designation of these, upon the certain Knowledge of one Principal; which considering the Situation and condition of the whole Sphere, ought in nature to bee North, or South. The North to us upon this side of the Line, the South to those in the other Hemisphere; for in making this observation, Men were to intend themselves towards one fixed part of the Heavens, or other, and therefore to the one of these. In the South Part there is not found anie Star so notable, and of so near a distance from the *Pole*, as to make anie precise or firm Direction of that Winde. But in the North wee have that of the second Magnitude in the Tail of the *Lesser Bear*, making so smal, and, for the Motion, so insensible a Circle about the *Pole*, that it cometh all to one, as if it were the *Pole* it self. This pointed out the North-winde to the Mariners of old especially; and was therefore called by som the *Load*, or *Lead-Star*. But this could bee onely in the night, and not alwaies then. It is now more constantly and surely shewed by the Needle
O o touched

touch'd with the *Magnete*, which is therefore called the *Lead* or *Leadstone*, for the same reason of the leading and directing their Courses: in the Nature and Secret of which Stone, becaus the whole business of *Navigation* is so thoroughly concern'd, somthing is to bee borrowed out of that *Philosophie*.

The Original of the Mariner's Compass from the Magnetical Constitution of the Earth.

A Magnetical Bodie is described to bee That, which hanging in the *Aërial* or *Æthèrial* Parts of the Univerſ, firmly seateth it self upon it's own Poles, in a Situation natural and unchangeable, consisting also of som such parts as separated from the rest can take upon them the nature and conditions of the whole.

Under this Description the Magnetical Philosophers comprehend the Globes of *Saturn*, *Jupiter*, the *Sun*, &c. but becaus these Bodies are placed so far above the reach of our Experience, and purpose; it shall bee sufficient to make the Description good upon the Earth.

To do this, I think I may suppose, First, that the Constitution of the *Whole Earth* may bee gathered from the prevailing parts, such parts especially as do bear upon them the *Marks* and *Signatures* of the *Whole*.

Then secondly, That the parts of the Earth, which lie couched about the Center, are not of a different or degenerate compliance from these which lie scattered about the Surface; which if any bodie list to raise suspicions upon, as M^r *White* hath don, they may: but I am sure they were no nearer Him, when hee laid the Foundations of the Earth, then wee.

The prevailing parts about the Surface of the Earth, are the Mines of *Leadstone*, *Steel*, *Iron*, &c. of all which, it is certain, that they are indued with a virtue Magnetical, which enableth them to place themselves in a set position betwixt North and South: And not onely these, but even *Claye* it self, burnt to *Brick*, and cooled North and South, if it bee hanged up in a close place, and left to it's libertie, will seat it self in the same Situation.

But

But the most vigorous *Magnets* are the *Stone* and the *Steel*, the *Stone* especially : And the *Steel* hath a capacitie to receive a stronger virtue from the *Stone*, whereby it more firmly seatch it self in the *North* and *South-Position* of the *Earth*, directly pointing out those *Winds* to the *Mariner* ; not in all parts directly, becaus in following the Constitution of the *Great Magnete* of the *Whole Earth*, it must needs bee here and there led aside towards the *East* or *West*, by the unequal temper of the *Globe*, consisting more of *Water* then of *Earth* in some places, and of *Earth* more or less *Magnetical* in others.

This *Deviation* of the *Needle*, the *Mariners* call *North-Easting*, or *North-Westing*, as it falleth out to bee ; otherwise and more *Artificially*, the *Variation* of the *Compass* ; which though it pretend uncertainly, yet proveth to bee one of the greatest helps the *Sea man* hath ; for the *Degrees* of *Variation*, which the place it self exactly observed, giveth him a shrewd guess of the same, when hee meeteth with the same *Variation* again, unless the *Variation* it self should bee subject to a Change of *Admirable Diminutions* as the *Late Discoverer* calleth it in his *Discours Mathematical*, &c.

This *Needle*, touched with the *Stone*, and directing towards the *North* and *South*, the *Mariners* (as the *Magnetical Philosophers*) call their *Directorie-Needle*, not onely for the reason intimated, but to distinguish it also from their other, called the *Inclinatorie-Needle*, becaus it is also found that the *Needle* touched with the *Stone*, will not onely turn towards the *North*, but make an *Inclination* under the *Horizon*, as to conform with the *Diameter* or *Axis* of the *Earth*.

Mr Henrie
Gellibrand.

This *Motion* of the *Needle* was accidentally discovered by *Robert Norman*, a *Man* of great dexteritie in the framing and dressing up of the *Mariner's Compass*. It hapned to him, that, as often as hee had finished his *Needles*, and equally poized them upon their *Pins*, hee had no sooner touched them with the *Stone*, but still the *North-Point* of the *Needle* would forsake the parallel Site in which hee had placed it, and incline it self to the *Axis* of the *Earth*. The reason whereof not presently perceiv'd, escaped a while, with a conceit, as if the *Artificer* had deceived himself in ballancing

the Needle; which therefore hee endeavoured to correct with a little peice of *Wax* stuck upon the lighter End (as hee took it to bee) till at last, beeing imploied in the framing of a *Compass*, the Needle whereof was to bee 6 inches in length, and having polished and levelled it with all possible care, and yet after the touching of it with the *Stone*, finding one end to weigh down the other, hee was forced to cut off som part of the heavier end, (as hee still mistook it) and to more, till hee had made the Needle unserviceable: whereupon, consulting with som knowing Friends, hee was advised to make som Instruments to trie out the experience. And it was found to bee this verie *Inclination* to the *Axis* of the Earth, and proportionably, though not equally, answering to the Degrees of *Latitude*.

But this *Inclination* also, as the *Direction*, is variable, and for the same causes of the Earth's unequal temper.

But all that which I have said will more evidently and expertly appear, upon the *Terrella*, or little Earth of Loadstone.

As the *Great Magnete* of the Earth, so everie *Magnetical* part thereof, and everie part of that, hath *Poles*, *Axis*, *Equator*, *Meridians*, and *Parallels* of it's own. The *Magnetical Philosophers* therefore, to represent unto themselves the Great Nature of the Whole, take a strong small piece of a *Rock*, which having reduced into a *Globous* form, they first found out the *Poles* by the filings of *Steel* (or otherwise) which will all meet together upon the *North* and *South* Points. A *Circle* drawn equidistantly from these describeth the *Equator*. This don, they take a smal *Steel* wyer, of about half an inch long, and applie it to anie part of the *Equator*, and it will precisely turn towards the *North* and *South* *Poles*, which is *Motion of Direction*, and marketh out the *Meridians* of the *Terrella*. But supposing a *Concavities* to bee let into this *Little Earth*, in anie part, either about the *Equator*, or betwixt it and the *Poles*: In that case the Needle will not point directly to the *Poles*, but will make a *Variation*; unless it bee placed exactly towards the Middle of the *Concavities*, and then it maketh no *Variation* at all, but turneth directly, as before;

before ; which from the Causes justifieth the *Directions*, and *Variations* of the *Compass*; towards and from the *Poles* of the *Earth*.

Remove this *Wyer* from the *Equator* towards the *Pole*, and the one End of it will rise up as *Norman's Needle* did, and the other End will stick down upon the *Stone*, making an *Acute Angle*, and describing a *Parallel*. Remove it nearer to the *Pole*, and the *Angle* will bee less and less acute, till at a certain *Parallel* it become a *Right Angle* to the *Stone*. Remove it yet nearer, and the *Angle* will bee *Reſto Major*, or more and more obtuse. Bring it up to the *Pole* it self, and it will there stand bolt upright, and make one *Line* with the *Axis* of the *Stone*; which maketh good the *Inclination* of the *Needle* to the *Diameter* of the *Great Magnete*: for if *Norman* had touched his *Needle* under the *Line*, it would have stood level upon the *Pin* without anie *Declination* at all. If hee had touched it in anie place beyond the *Line*, the *Inclination*, would have been on the *South* side; but living here more towards this *Pole*, it must needs fall out as hee found it. *Nobile experimentum*, as *D^r Gilbert* call's it, and hee is bold to saie, ut nullius unquam rationis aut mentis compos; &c. that hee, who had considered of this; and holdeth not himself convinced of the *Principles* of *Magnetical Philosophie*, is not to be taken for a man of sense or reason. I know what *Scaliger* saith to this; *Gilbertus Medicus*, &c. tres amplissimos *Commentarios* edidit, in quibus magis mihi probavit *Doxtrinam* suam, quam *Magnetis Naturam*; nam incertior sum quam dudum. Wee know what hee meaneth by *amplissimos*: but why tres *Commentarios*? Sure the *Man* had not read all his *Books*, for the *D^r* wrote six: but *England* was a kinde of *Nazareth* to this *Great Scholar*; hee would not endure anie good should com out from hence:

But to give the *Art* and the *Nation* but their due: As there is no point of *Philosophie* so admirable and secret with *Nature* as this; so none so immerst in visible practice and experiment, and bred up from the verie *Cradle* to that growth and stature, which now it hath in this verie *Corner* of the *World*, by *English Men*.

Norman
Burroughs
Wright
Gilbert
Ridley
Barlow
Gillib. and

Manie

Manie other Experiments of great Wonder and Satisfaction are made by the *Magnetical Philosophers* upon the Stone ; but to the purpose I speak of, these are the Principal, which is, to give the Reasons of the *Needles* turning towards the North and South, which is the Original of the Mariner's Compaſs.

The North and South Windes thus assured by the Motion either of *Direction* or *Variation* of the Needle, The Mariner supposeth his Ship to bee, as it alwaies is, upon ſom Horizon or other. The Center whereof is that of the Ship.

The Line of North and South found out by the Needle, a Line crossing this at right Angles sheweth the East and West, and so they have the 4 *Cardinal Windes* ; and the Indian

* They are drawn upon a white China diſh filled with Water, upon the Center whereof there hangeth a Needle of 6 inches long.

* *Compaſs* consisteth of no more. Croſs again each of these Lines, and they have the 8 *Whole Windes*, as they call them: Another Division of these maketh 8 more, which they call the *Half Windes*. A third maketh 16, which they call the *Quarter Windes* ; so they are 32 in all. *Martin Cortez* noteth, that ſom Mariners of his time divided that Division over again, and so the *Compaſs* consisted of 64 Windes : but hee noteth also, that this Division was more exact then for the Use. Everie one of these Windes is otherwise termed a ſeveral point of the Compaſs, and the *Whole Line* consisting of 2 Windes, as the Line of North and South, or that of East and West, is called a *Rombe*. The *Spaniards* first gave that Name, as *Peter of Medina* taketh it upon them ; yet not out of their own Language, but fancying to themselves that the Lines of the *Compaſs* (as indeed they do) much resembled the Spars of a Spining Wheel, which in Latine is called *Rombus*, from the Greek *ῥόμβος*, to turn about, they call those Lines *Rumbos* : and the Word hath taken.

The *Compaſs* therefore is an *Horizontical Division* of the 32 Windes, upon a round piece of *Paſteboard* set in a Box, in the Center whereof upon a pin of *Laten cinque* bored, the Needle or Wyers, first touched with the Stone, are placed. This Box hangeth in another Box, between two hoops of *Laten*, that however the outermost Box bee tossed up and down by the Motion of the Ship, yet the innermost may alwaies hang level

level to the *Horizon*. It is placed in the middle of the *Pupe*, upon a right Line imagined to pass by the Main-mast through the Center of the Ship, and so putteth the Pilot in his Waie.

These *Compasses* are represented, as they may upon the *Globe*, by those Circles which you see divided into 32 Parts with their *Fleurs de Lis*, alwaies pointing to the North. And though the Windes are not set down by Name, yet they may bee fetched from the *Horizon* without the *Globe*. And the *Rumbes* are drawn out at length circularly, if the Course bee upon a *Meridian*, the *Equator*, or anie other parallel; otherwise they are *Helispherical Lines*, as they call them, that is, partly *Circular*, and partly *Helical* or *Spiral*, as you may see them described upon the *Globe*.

In the *Globes* set out by *Saunderson* and *Molineux*, you have the Courses of *St Francis Drake*, and *Fourbisher's Voyages*; and in *Janson's Globe* that of *Oliver Van-Nort* described by the *Rumbes*, whereby you may judge of the rest.

The Knowledge of all this is not of less use to the *Geographer*, then the other Description by Circles; aswel for the Reading of *Sea-Voyages* and Discoveries of *New Lands* and *Passages*, as for that the verie Descriptions of the *Earth*, for a great part, cannot bee made without references to the *Water*.

As the *Earth* and *Water* are wholly represented upon the *Janson's Globe*, so the whole, or anie part of either may bee described of the Year
in *Plano*, or upon a plane Surface in a *Map* or *Sea-Chart*. 1616. The
And of these also something shall bee discoursed hereafter; Great Meri-
for the present, dian passeth
by the
Pike in *Tema-*
riff. The Les-
ser stand at 10
Degrees di-
stance.

Thus much of the Description: now followeth

*The Use of the Terrestrial Globe; and first of
the Rectification.*

THe first care of this is to see that the Foot of the *Globe* stand level or parallel to the *Horizon*; for which purpose som *Globes* have a *Plumb-line*, and there bee that advise for a *Triangular Level of Wood*, with a *Plummet* for the purpose, to bee applied to anie part of the *Horizon*, after the manner as the *Mechanicks* trie their *Planes*: but the matter is not tied to such a severitie of exactness, but that a good Eye may pass for a sufficient Judge. The next thing is, that it bee placed in the *North and South-Position* of the *Earth* as directly as it may. This dependeth upon the knowledg of the *Meridian* of the place, but may well enough bee don by a *Needle*, whose *Variation* is known, such an one as is used to bee set upon the South side of the Foot of som *Globes*, for the same purpose: then lift up the *North-Pole* above the *Horizon* so manie Degrees as will answer to the *Latitude* of the Place unto which you mean to rectifie, which suppose to bee *Oxford*, therefore the *Pole* is to bee lifted up 51 Degrees, for that is the *Elevation* of this Place: then finde out *Oxford* in the *Globe*, and bring it to the *Brass Meridian*, and there staie it with a piece of paper, or the like, put between the *Meridian* and the *Globe*: And you have set before you *Oxford* with the verie same and all respects of *Situation* upon the *Globe*, as it hath upon the *Earth* it self. And this is called *Rectification*, or right setting of the *Globe*.

By the known Place to finde out the Longitude and Latitude, and by the known Longitude and Latitude to finde out the Place.

THese Terms of *Longitude* and *Latitude* are understood either of the same or several Places. In the first sens they are absolutely called the *Longitude* or *Latitude* of this or that place. In the other sens wee use to say, The *Difference of Longitude* or *Latitude* between such and such a place. The *Longitude* of this or that place is the distance of it from the *Great Meridian*, to the *Meridian* of the Place reckoned in the *Degrees of the Equator*. The *Latitude* of a Place is the *Distance of the Equator* from the parallel of the place reckoned in the *Degrees of the Meridian*. Therefore if the place met with bee under the *Great Meridian*, it hath no *Longitude* at all, as the Hill in *Tenariffe*, unless it bee in respect of som other *Great Meridian*, as that by *Corvo*, or the other by *S^t Michaël*; and of such a place it will bee sufficient to know the *Latitude*. So again, if the place met with bee under the *Equator*, it hath no *Latitude* at all; and of such a place it shall bee sufficient to know the *Longitude*. But if the place should fall out to bee in the verie *Interseccion* it self of the *Equator*, and the *Great Meridian* it hath neither *Latitude* nor *Longitude*; and of such a Place it is sufficiently said, that *There it is*.

But if the *known Place* lie at anie distance from the *Equator*, it is but bringing it up to the *Brass Meridian*, and the *Latitude* is found by observing what *Degrees* the *Meridian* setteth off. Let *Oxford* bee the *Place* you meet with, turn the *Globe* till it lie precisely under the *Meridian*, and you will finde from the *Equator* 51 *Degrees*, 32 *Minutes* of *Northern Latitude*; and, by consequence, you also have the *Elevation of the Pole*: for that is alwaies equal to the *Latitude* of the *Place*.

With the same labor you may finde out the *Longitude*, if holding still the *Globe* you observ the *Degrees of Interse-*

tion cut off by the Meridian in the Equator : as put the case for Oxford still, it will bee found 22 Degrees from the *Fortunate Islands*, saith *Candem*; from *S^t Michael* in the *Azores* 'tis exactly true by which the Preface promised to go; but from the *Fortunate Isles* or the *Pike* in *Tenariffe*, not out 15.

In case anie of the lesser Meridians happen to pass through the Place, you may reckon of what number it is from the Great Meridian, as whether it bee the 3^d, 5th, 9th, &c. and so manie times 10 Degrees, (for at that distance they are set) is the Longitude of the Place. The same course may bee taken by the Parallels to account the Degrees of Latitude.

And as the Longitude and Latitude are found out by the Place known, so after the same manner anie Place may bee found out by the fore-knowledge of them. This fore-knowledge was first had by Observation of the Eclipses of the Moon, and the Meridian Altitude of the Sun or Stars, but may bee now more easily gotten out of the Tables of *Peter Appian*, *Gemma Frisius*, *Mercator*, *Ortelius*, *Tycho*, and that annexed to *M^r Hues* his Treatise of the Use of the Globes, wherein the Longitudes and Latitudes of all the Principal Cities, Capes, Rivers, &c. are set down, but not accounting all from the same Meridian, which therefore also must bee considered off: For the named Authors, *Appian*, *Gemma Frisius*, and *Tycho* reckoned from the *Canaries*, the rest from *S^t Michael* in the *Azores*.

Of the Difference of Longitude and Latitude,
and what is to bee observed in the con-
verting of the Degrees of either
into Miles.

The Respect of several Places one to another, is called the Difference of Longitude or Latitude; as the Latitude of Oxford is 51 Degrees, the Latitude of Durham 55. The Difference of Latitude is 4 Degrees. The Use of Longitude and Latitude, in the absolute sense, was to make out the Position of anie Place, in respect of the Whole Sphere. In this other meanings

meaning, the Intent is to shew the *Situation* and *Distance* of anie Place from and in respect of anie other. The *Situation* of a Place to another Place, is otherwise called the *Angle of Position*; but of the *Distance* first, and how that is to bee made into Miles.

The several cases put by the Geographers of this *Difference*, are either of Places differing in *Latitude* onely, or *Longitude* onely, or both. Places differing in *latitude* onely, are all such as lie under the same *Meridian*, but several *Parallels*. This may so fall out, as that either both the Places may bee in North, or both in *South Latitude*, or one of them in each. If both the Places lie in North or *South Latitude*, then it is plain, that if the lesser *Latitude* bee subduced from the greater, the Remanent of Degrees, multiplied into Miles by 60, sheweth the *Distance*, as the *Ist de Maio* in the *Latitude* of 14 Degrees; and the *Ile of St Michæl* 39 Degrees, are both under the same *Meridian*: the 14 Degrees are the lesser *Latitude*, which taken from the 39 the greater, the remainder is 25, which multiplied by 60, giveth the *Distance* in Miles. If one of the Places lie in North, the other in *South Latitude*, add the Degrees of both *Latitudes* together, and do the like.

The verie same Courſe is to be taken, if the Places differ in *Longitude* onely, in case they both lie under the *Line* it self, becauſe there the measure is in a *Great Circle*, as in the *Meridians* of *Latitude*; but if otherwise it fall out to bee in anie *Parallel*, on this or that side of the *Line*, the case is altered.

Wee take for instance the *Difference* of *Longitude* betwixt London and Charlton, or Charls-Town, in Charlton Island, so honored with the Name of CHARLES Prince of WALES, by Captain Thomas James, at his Attempt upon the North-West Passage in the *Wintering*, the 29th of Maie, the Year 1632, which was the Daie of His Highness Nativitie.

The *Difference* of *Longitude* is 79 Degrees, 30 Minutes, as it was taken from an *Eclips* of the Moon, observed there by the Learned Captain, Octob. 29, 1631, and by Mr Henric Gellibrand at Gresham College at the same time. It is required that this *Difference* of *Longitude* bee converted into Miles.

The Latitude of *Charlton* is 52 Degrees, 3 Minutes; that of *London* much about the same. Here the proportion of 60 Miles to a Degree, will over-reckon the Distance almost by the half. The reason whereof shall bee first reported out of the Nature of the Sphere.

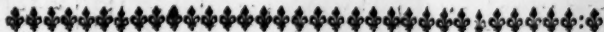
However it bee certain, that the *Artificial Globe* (as the *Natural* is supposed to bee) is of a Form precisely round, and may bee drawn upon all over with *Great Circles Meridionally*, yet considered from the *Middle Line* to the *Poles*, it hath a sensible *Inclination* or *Depression* of Sphere, as it is termed in their words, so that if the *Artificial Globe* bee turned about upon it's *Axel*, several parts of the same Bodie shall bee more swiftly moved then other at the same time; for it is plain, that the *Equator* is moved about in the same duration of time, as the smallest *Parallel*, but the *Circumferences* are of a Vast and Visible Disproportion, and therefore is not possible they should go an equal pace.

It is upon the same grounds, that the Autor of the *Use of the Globe per Terram mobilem* will tell you, that in the Diurnal Motion of the Earth, though *Amsterdam* (in the same Latitude with *Oxford*) keep pace with the Isle of *S^t Thomas* under the Line, yet they are of a very different dispatch; for *Amsterdam* goeth but 548 Miles in an hour, whereas the Isle of *S^t Thomas* passeth over 900 Miles in the same space of time, which is after the rate of 12 Miles in a Minute, and more. And all this is true (that is true to the *Paradox*) from the Inclination of the Sphere: But more plainly yet.

Wee see that the *Meridians* upon the *Globe* are set at 10 Degrees Distance, but wee may perceiv too that this Distance groweth less and less, as the *Meridians* draw nearer towards their concurrence in the *Poles*, as the *Globe* it self doth from the *Equator* upwards, and therefore the Degrees however accounted proportionable, yet cannot possibly bee equal in the Lesser *Parallels* to those in the *Equator*, but must needs make an orderlie Diminution from thence to either of the *Poles*.

When therefore it was formerly said that 60 Miles of the Surface of the *Earthlie Globe* answer to a degree in the *Hea-*

ven, it is to bee understood of the Degrees of a *Great Circle*, and so is alwaies true in those of *Latitude*, but in the Degrees of *Longitude* it holdeth onely in the *Equator* it self, but in the *Parallels* more North, or South the proportion diminisheth from 60 to none at all. So that if I would convert the *Longitudes* of the *Molucca's*, or anie other parts under the *Line* into Miles, it is but multiplying the Degrees of *Longitude* by 60 and the thing is don; but if I would do the like by *Oxford*, or anie other place betwixt the *Equator* and the *Poles*, I must first know what number of Miles answereth to a Degree in that *Parallel of Latitude*. The knowledg of this dependeth upon the proportion which the *Equator* beareth to the *Parallels*, which is learned out by the skill of *Trigonometrie*, but need not now bee so hardly attained to; for the Proportions are alreadie cast up into a *Table* by *Peter Appian* in the first Part of his *Cosmographie*. They are there set down according to the Rate of *German Miles*, one of which maketh 4 of ours. According to our own Rate they are as followeth:



The



The Description and Use of

The Proportion of English Miles answering to their several Degrees of Latitude.

Deg. of Lat.	Miles Eng- lish.	Seconds.	Deg. of Lat.	Miles Eng- lish.	Seconds.	Deg. of Lat.	Miles Eng- lish.	Seconds.
1 59	59		31 51	26		61 29	5	
2 59	58		32 50	53		62 28	10	
3 59	55		33 50	19		63 27	14	
4 59	51		34 49	45		64 26	18	
5 59	46		35 49	9		65 25	21	
6 59	40		36 48	32		66 24	24	
7 59	33		37 47	55		67 23	26	
8 59	25		38 47	12		68 22	29	
9 59	16		39 46	38		69 21	30	
10 59	5		40 45	58		70 20	31	
11 58	54		41 45	17		71 19	32	
12 58	41		42 44	35		72 18	32	
13 58	28		43 43	53		73 17	33	
14 58	13		44 43	10		74 16	32	
15 57	57		45 42	26		75 15	32	
16 57	41		46 41	41		76 14	31	
17 57	23		47 40	55		77 13	30	
18 57	4		48 40	9		78 12	28	
19 56	44		49 39	22		79 11	27	
20 56	23		50 38	34		80 10	25	
21 56	1		51 37	46		81 9	23	
22 55	38		52 36	56		82 8	21	
23 55	14		53 36	7		83 7	19	
24 54	49		54 35	16		84 6	16	
25 54	23		55 34	25		85 5	14	
26 53	56		56 32	33		86 4	11	
27 53	28		57 22	41		87 3	8	
28 52	59		58 31	48		88 2	5	
29 52	29		59 30	54		89 1	3	
30 51	58		60 30	0		90 0	0	

K Nowing then the *Latitude* of *Charlton* to bee 52 Degrees, and that of *London* much about the same: I enter the Table, where I finde the Sum of 36 Miles, or thereabouts to answer a Degree of that *Parallel*, therefore multiplying the Degrees of *Longitude* by 36, it giveth up the number of Miles from the Great *Meridian* to the Place.

And very fit it were that these Proportions were written upon the *Horizon* of the *Terrestrial Globes*, rather then the *Calendars*. And what elf there is, confessed by themselves to belong of right to the other *Globe*, and of little use to the *Geographer*, till this will bee, they may bee cut upon a *Silver-Plate*, or *Ruler of Box*, or som how, or other; for without this *Table*, the Use of the *Globe*; as to this Case of Difference, is as good as none at all.

The last Case is remaining, which is put of such Places as differ both in *Longitude* and *Latitude*; for the consideration whereof the *Geographers* have devised several waies, as the *Arithmetical waie*; That by the *Spherical Triangles*, by the *Semi-circle*, &c. But the working by either of these is of more time and intricacie then was to bee wished. The readiest of all, and not much inferior to the certaintie of the rest is the *Geometrical waie*, as *Peter Apian* (one of the Fathers of this Art) hath termed it; and 'tis no more but this: Let the two Places bee the Isle of *St Thomas* and *Tenariff* in the *Canaries*. Take your *Compasses* and set one Foot of them in *Tenariff*, the other in *S. Thomas*, and keeping the Feet of the *Compasses* at the same distance, remove them to the *Equator*, or Great *Meridian*, and see how many Degrees they set off; for that number multiplied by 60 is the Distance of the two Places in Miles. The ground of this Rule is, that the Distance of all Places not differing onely in *Longitude*, are to bee understood to bee in a Great Circle, and it was known before, that the Degrees of such a one are severally answered by 60 of our Miles upon the face of the Earth. You may do the like in the *Quadrant* of *Altitude* as will bee seen in the next Invention.

To finde out the Bearing of one Place from another, and what is meant by the Angle of Position.

THe Zenith is the Pole of the Horizon through which the Astronomers imagin Circles drawn (as the Meridians through the Poles of the World) so dividing the Degrees of the Horizon as to mark out the Site of the Stars from this or that Coast of the World. And becaus these Circles are supposed to bee drawn through the *Semt*, or *Semith* *Alros*, that is The Point over the Head, or *Vertical Point*, The Arabians called them *Alsemuth*, we cal them still *Azimuths*. And for that the Zenith Point still altereth with the Horizon, these Circles could not have been describ'd upon the Globes, but are represented there by the Quadrant of Altitude, which is the 4th part of anie one of those, and most properly serving the other Globe, yet upon the same ground is useful to the Geographer in setting out that Angle which is made by the meeting of the Meridian of anie Place, with the Vertical Circle of anie other and of the same, called therefore the Angle of Position, or Site. To finde this out you are to elevate the Pole to the Latitude of one of the Places, then bring the Place to the Meridian, and it will fall out directly to bee in the Zenith of that Elevation upon this ground, That the Elevation is alwaies equal to the Latitude; then fasten the Quadrant of Altitude upon the Zenith, and turn it about till it fall upon the other Place, and the End of the Quadrant will point out the Situation upon the Horizon. Let the Places bee Oxford and the Hill in Tenariff, set the Globe to the Elevation of Oxford, that is 51 Degrees of Elevation above the Horizon, then bring Oxford to the Meridian, and it falleth under 51 Degrees of Latitude from the Equator, therefore it is found in it's own Vertical Point 90 Degrees equidistantly removed from the Horizon; Fasten there the Quadrant, and move about the Plate till it fall upon the Hill in Tenariff, and the end of the Quadrant where it toucheth

eth the *Horizon* will shew that the Hill in *Tenariff* beareth from *Oxford* South South-West: and if you multiplie the the Degrees of the *Quadrant* intercepted betwixt the two Places by 60, you have the Distance in Miles, which was promised before.

If you finde, as you needs must, that the Proportion of Miles upon the *Globe* doth not alwaies answer to that which wee reckon upon in the Earth, you are desired not to think much; for when it is promised that 60 of our Miles shall run out a Degree of a Great Circle above, it is intended upon this Supposition, as if the Earth wee tread upon were precisely round as the *Globe* it self is, and not interrupted with Rivers, Hills, Vallies, &c. which though they bear no proportion otherwise, yet becaus it cometh to pass by this that wee cannot set our courf in a Streight Line upon the Earth as the Demonstration is forced to presuppose, wee must bee contented if som difference fall out.

The more unhappie Difference will bee found in the *Longitudes* themselves. The Difference of *Longitude* betwixt *Rome* and *Norenberg* (as *M. Gellibrand* hath already made the Observation) is according te *Kepler*, but 4 Minutes of Time: *Lansbergh* reckoneth it at 10 Degrees, *Mercator* at 12, *Stadius* at 18, *Longomontanus* at 16, *Stoffler* at 18, *Maginus* at 26, *Werner* at 32, *Origan* at 33, *Appian* at 34, *Regiomontanus* at 36: with discouragement enough it may bee noted, for the Places are verie eminent, and of a near Distance: the Men professed able, and for the most part reckoning from the same Great *Meridian*; and yet the less to bee wondred at, if wee consider how much in this case must bee taken upon trust, even by these Men themselves. Wee must not think they all spake this of their own Knowledg, for it is certain the thing might have been, and is don, though not without anie at all, yet without anie considerable disagreement. I saie the *Longitudes* for a very great part, are exactly enough agreed on. The perfection is not one Man's, nor one Ages Work, and must bee waited for. It must not seem strange if I tell you that you may distinguish the more certain from the doubtful by their disconvenience, for

where you finde them to agree, you have caus'd to suspect (for the most part) that they have lien long upon the Lees of Time, not as yet enquired into. But if you finde them to disagree, you may conclude that they have been brought to a new Examination. And of these, you are to take the latest, and from such (if it may bee) as have don it by their own Observation, as out of the Tables of *Tycho* before others. The difference of *Longitude* by *Tycho's* Tables betwixt *Rome* and *Norenberg* is under 4 Degrees, which cometh nearest to *Kepler*, who also took it himself from two severall observations of the Moon. There will still seem to bee som want of satisfaction, but it is sufficient for anie man to know in this as much as anie other man doth.

If you would convert the Degrees of *Longitude* into Hours (for this also may bee don as well into Miles) you are to allow 15 Degrees to one Hour, upon the Reasons taught before; and that which will bee gained by this is to know, by how much sooner or later the Sun Riseth, or Setteth to one Place then to another. As the Difference of *Longitude* betwixt *Oxford* and *Charlton* is 79 Degrees, 30 Minutes: that is, 5 Hours, 18 Minutes: and becaus *Charlton* lieth West from *London*, the Sun Riseth so much sooner here then there.

*To finde out the severall Positions of Sphere,
Cline, Parallel, &c.*

THE *Latitude* and *Longitude* of a Place once resolved upon, the other Accidents of *Sphere* will follow of themselves: the *Position* of *Sphere* you cannot misse of, for if the Place you trie for have no *Latitude* at all, you know already that it must of necessitie lie under the Line it self, and therefore in a right *Position*. If it have less, or more, the *Position* is oblique. If it have as much as it can have, that is the Whole *Quadrant*, or 90 Degrees, the *Position* is *Parallel*; the reasons were told before, and may evidently bee discerned upon the *Globe*.

For

For the *Climes* and *Parallels*, and consequently the length of the longest *Day*. The fore-knowledge of the *Latitude* leadeth you directly, in case the *Climes* bee set down upon the *Brass Meridian*, or in anie void part of the *Globe*; otherwise it is but entring the *Table of Climés and Parallels* proportioned to everie *Degree of Latitude*, and you have your desire. And as by the *Latitude* you may finde out the *Climé*; so if it happen that you knew the *Climé* before, as it may in the reading of the *Estats du Monde*, or the like *Describers*, you may by the *Climé* finde out the *Latitude*; And you cannot know either of these, but you must needs know the *Zone*. And if you know that, you can as easily conclude upon the *Distinction of Shadows*, for you knew before that the *Inhabitants of the Mid Zone* are alwaies *Asci* or *Amphiscii*; those of the two *Extreme Periscii*; those of the two *Temperate or Intermedius, Heteroscii*. To finde out the other *Distinction of Habitation* you may do thus: Let *Oxford* bee the *Place*; bring it to the *Meridian*; where you finde it to bee 51 *Degrees* lifted up above the *Equator*; account so manie *Degrees of Southern Latitude* below the *Equator*, and you meet with the *Anteci* (if anie bee) in the *Terra Australis incognita*; remove *Oxford* from the *Meridian* 180 *Degrees*, and you shall finde your *Perizet* under the *Meridian* where *Oxford* was before, about the *Bay of S. Michael* in the *Kingdom of Quivira*, and your *Antipodes* in the place where their *Anteci* stood before, but they are not, for the *Place* is covered over with *Water*.

There yet remaineth one waie of *Description*, but out of *Curious Art*, and of no great *Instruction*, yet becaus it is made use of by som *Geographers*, and not left out by *M. Camden* himself in his *Britannia*, I may tell what it meaneth.

Of *Astrological Geographie*, and to tell under
 what Sign, or Planet, a Region, or Citie
 is subjected.

THe Wisdom of the Antients (it was called so) held an Opinion that not our selvs onely, the *Little Worlds*, but the *Great Globe* of the *EARTH* also is particularly reigned over by the Dominion of the 12 *Signs*, and Influence of the 7 *Planets*; upon which Principle (as wee receiv it by *Ptolomie's Tradition*) they divided this *Globe* into 4 *Quadrants* by the Interfection of the *Equator* with the *Great Meridian* passing by the *Canaries*. Every of these *Quadrants* they again divided into 4 *Trigons*, consisting each of them of 3 *Signs* of the *Zodiack*, not orderly, but so as that everie *Trigon* might bee made up of one *Fixt Sign*, one *Moveable*, and the third *Common*, as they distinguish. The first *Quadrant* was reckoned from the *Vernal* by the *Pole* to the *Autumnal Interfection*, and was called the *Quadrant* of the *Habitable World*: for every one of the other three was to that Time a *Terra incognita*. The first *Trigon* of this *Quadrant* falleth to the Dominion of *Aries*, *Leo*, and *Sagittarius*. The Second to *Taurus*, *Virgo*, and *Capricornus*, and to the Influence of such *Planets* as are connatural to such *Signs*. So *Britain*, *France*, *Germanie*, &c. fall to the share of *Aries* and his Planet *Mars*. *Italie*, *Sitilie*, &c. to *Leo*: *Norwaie*, *Bavaria*, &c. to *Scorpio*; and so forwards, concluding all, and every Part and Province of the *Globe* under one, or other of the *Twelv*. But this emptie Speculation stopped not here, but would make us believ too, that not Whole Countries onely, but everie Citie, Castle, Village, nay, not a private House, or a Ship that ride's upon the *Ocean* but is thus distinctly governed by their *Planets*. They do it upon this ground: Those men allow as earnest a livelihood to the Beam in the Timber, and Stone in the Wall as to themselves. And when the first Stone of a Building is laid, a Citie or House

Houſe is ſaid to bee born, and as Formal a Figure erected of that, as of the Owner's Nativitie.

The Emperor *Constantine* (though you would not think it) at the Building of his new *Rome* commanded *Valens*, (a named *Aſtrologer* of that Time) to Calculate the Nativitie, and make Judgment of the Life and Duration of that Imperial Citie. The *Aſcendent* was *Cancer*, and the *Aſtrologer* ſaid that the Empire ſhould ſtand 696 years, and (whether hee knew ſo much or not) hee ſaid true; the Citie lived longer indeed, but all the reſt was but labor and ſorrow. And for a more private Manſion, there is yet now to bee ſeen the Nativitie of the *Warden's Lodgings* of *Merton College* in one of the Windows; the *Horoscope* the ſame with that of *Conſtantinople*; now look what *Sign* of the twelve ſhall bee found to riſe up in the *Horoscope* or *Angle* of the Eaſt, that is the *Sign-Regent* of that Houſe, or Citie. Prepared thus, the *Aſtrologers* ſit in Judgment upon the *Inclinations* and *Fatalities* of States and Men: and how little ſoever it may ſeem to us, or bee in it ſelf, it was of moment to ſome of old, for *Tiberius* (an *Aſtrologer* himſelf) had the *Genitures* of all his Nobilitie by him, and according as hee found his own, or the Kingdom's *Horoscope* to bee well, or ill look't upon by theirs, ſo hee let them ſtand, or cut them off by *Legiſlative Aſtrolologie*.

According therefore to this waie of *Description*, the Kingdom of England is *Aſtrologically Sited* in the firſt *Trigon* of the firſt *Quadrant*, under the Dominion of *Aries* for the *Sign*, and for the Planet *Mars*; or otherwiſe under the Dominion of *Piſces*, now in the Place of *Aries*, and the Influence of the Moon and *Mars*. And *Silen* ſaith, that the Planet of England is the Moon, and Saturn of the Scots: *Unde homines illius regionis* (ſaith an old *Aſtrologer*) *sunt vagi, & inſtabiles, ludibrio exponuntur, nunc ad ſummum, nunc ad imum delati.* So the Jews and wee are governed by the ſame Stars equally, as *Cardan* is pleaſed to ſaie of us; * A Rebellious and Unluckie Nation, ever now and then making of New Laws and Rites of Religion to the better ſometimes, but for the moſt part to the worſt.

* *Cardan* in 2
Tetrabib. Pla
loma, cap. 3.
rex. 13.

Now take an *Essaie* by all the waies of Description in the
Geographie of Oxford.

It lieth in an *Oblique Position of Sphere* in the Northern Temperate Zone: The Elevation of the Pole 51 Degrees, 30 Minutes: the *Longitude* from the Great Meridian in *Tenariff* 15 Degrees: under the 8 *Clime*, and 16 Parallel: the Longest Daie 16 Hours. The *Sign-Regent* is Ca-

pricorn: the Noon-Shadows are *Heteroscian*: Wee

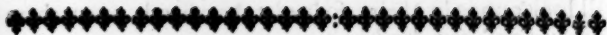
are *Periaci* to the Baie of S. *Miguel* in *Qui-*

vira: *Anleci* to the Northern parts

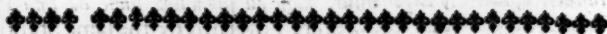
of *Terra Australis incognita* be-

low the *Promontorie*: Wee

are *Antipodes* to none.



The





The Description and Use of Maps and Charts Universal and Particular.

IT was said before that as the Whole Earth upon the Globe, so the Whole, or anie Part thereof may bee Described upon a Plane: And howsoever the Description by Globe bee confessed on all sides to bee nearest and most commensurable to Nature. Non facild tamen (saith PTOLOMIE) magnitudinem prabet quæ suscipere possit multa, quæ necessario suo collocanda sunt loco: neque descriptionem, ut unico momento cerni valeat, toti figuræ adaptare potest: sed alterum ad alterius designationem transferre necesse existit: hoc est aut visum, aut spheram: quorum neutrum descriptioni, quæ in plano fit, accidit, sed modum quendam ad similitudinem sphericæ imaginis inquirat, ut distantias quæ in ea statuendæ sunt, quàm maximè commensuratas faciat, ac secundum eam apparentiam, quia cum vera conveniat.

*Ptolom Geo.
graph. lib. I
cap. 10.*

This manner of Description hath multiplied into several waies of Device; not onely from the different Ingenies of the Artificers, but from grounds in the Art it self, and from the several extents of the Known World at several times. Possidonius conceived it into the Form of a Sling as the Archbishop of Thessalonica noteth to that of Dionysius, After *Strabo* *is* *is*, the Delineation whereof is made by the learned *Bertius*, who noteth also *Ad Fundam* Possidonii that Possidonius did not this out of ignorance of the Spherical form of the Earth, but pretending onely to exhibit as much of the World as that time was made acquainted with,

which

In Archiv.
Bib. Bodleian.

which cast up together, was not much unlike to that Figure which hee fancied. Mercator describeth it under the Form of two Hearts, *Orontius* of one, and under the same Form is the *Arabick Map* cited by *Scaliger* and *James Christman*, and not wanting to our Publick Librarie, together with the *Tabula Bembina*, or *Aegyptian Map* of the World in *Hieroglyphicks*, wee are now for as great a reason to call it *Tabula Laudina*, by whose vaste expence and Providence wee are posselt of that and the like Monuments of the rarest Learning.

Others have fancied som other waies; but leaving what may bee supererogated by Affectation, There bee two manners of this Description according to Art. The first by *Parallelogram*: The other by *Planisphere*.

The Description of the whole by Parallelogram.

THE *Parallelogram* used to bee divided in the mid'st by a Line drawn from North to South, passing by the *Azores*, or *Canaries* for the Great Meridian. Croſs to this, and at right Angles another Line was drawn from East to West for the Equator; then two *Parallels* to each to comprehend the Figure in the Squares, whereof were set down rather four parts of the World then the whole: And this waie of Description howsoever not so exact, or near to Natural, yet hath been followed even by such as still ought to bee accounted Excellent, though it were their unluckiness to light upon those needie Times of Reformation that had to struggle with that great Neglect and Interruption which passed betwixt the Daies of *Ptolomie* and Our's. Mercator himself, I mean, *Peter Plancius* and others of about that time, and more lately: And som of them did not perceiv but that the *Meridians* might be drawn *Parallel* throughout, utterly against the original Nature and Constitution of the Sphere, which the *Plain Charts* were bound to follow at the nearest Distance, Upon the Globe it self wee know the *Meridians* about the *Equinoctials* are equi-distant, but as they draw up towards the Pole, to shew their distance is proportionably

tionably diminished, till it com to a Concurrence; answerably the *Parallels*, as they are deeper in *Latitude*, so they grow les and les with the *Sphere*; so that at 60 Degrees the *Equinoctial* is double to that *Parallel* of *Latitude*, and so proportionably. This is the Ground.

It will follow from hence, that if the Picture of the Earth bee drawn upon a *Parallelogramme*, so that the *Meridians* bee equally distant throughout, and the *Parallels* equally extended; the *Parallel* of 60 Degrees shall bee as great as the Line it self. and hee that coasteth about the World in the *Latitude* of 60, shall have as far to go by this *Map*, as hee that doth it in the *Equator*, though the waie bee but halfas long. For the *Longitude* of the Earth in the *Equator* it self is 21600; but in the *Parallel* of 60 but 10800, Miles. So two Cities under the same *Parallel* of 60, shall bee of equal *Longitude* to other two under the Line, and yet the first two shall bee but 50, the other two 100 Miles distant. So two Ships departing from the *Equator* at 60 Miles distance, and coming up to the *Parallel* of 60, shall bee 30 Miles nearer, and yet each of them keep the same *Meridians*, and sail by this *Card* upon the verie same Points of the *Compass* at which they set forth.

This was complained of by *Martin Cortez* and others. And the learned *Mercator* considering well of it, caused the Degrees of the *Parallel* to encrease by a proportion towards the Pole.

The *Mathematical Generation* whereof *M. Wright* hath taught by the Inscription of a *Planisphere* into a Concave Cylinder, which becaus it cannot bee expressed in plainer Terms, take here in his own words, Cap. 2. Of his Correction of Errors in Navigation.

Suppose (saith hee) a *Spherical Superficies* with *Meridian's*, *Parallels*, *Rumbes*, &c. to bee inscribed into a concave Cylinder, their *Axes* agreeing in one. Let this *Spherical Superficies* swell like a *Bladder*, while it is in blowing equally all wayes in everie part thereof (that is, as much in *Longitude* as *Latitude*) till it applie, and join it self (round about, and all alongst also towards either Pole) unto the

concave Superficies of the *Cylinder*, each *Parallel* upon this *Spherical* Superficies increasing successively from the *Equinoctial* towards either *Pole* until it com to bee of equal *Diameter* with the *Cylinder*, and consequently the *Meridians*, till widening themselves til they com to bee so far distant everie where each from other, as they are at the *Equinoctial*. Thus it may most easily bee understood how a *Spherical* Superficies may by *Extension* bee made a *Cylindrical*, and consequently a plain *Parallelogramme* Superficies, becaus the Superficies of a *Cylinder* is nothing elf but a plain *Parallelogramme* wound about two equal equidistant *Circles* that have one common *Axetree* perpendicular upon the *Centers* of them both, and the peripheries of each of them equal to the length of the *Parallelogramme*, as the distance betwixt those *Circles* or height of the *Cylinder* is equal to the breadth thereof.

In this *Parallelogramme* thus conceived to bee made, all places mult needs bee situate in the same *Longitudes*, *Latitudes*, and *Directions* or *Courses*, and upon the same *Meridians*, *Parallels*, and *Rumbes* that they were in the *Globe*, becaus that at everie point between the *Equinoctial* and the *Pole*, wee understand the *Spherical Superficies* to swell equally in *Longitude* as in *Latitude*, till it join it self unto the concavities of the *Cylinder*, so as hereby no part is any waie distorted or displaced out of his true and natural situation upon his *Meridian*, *Parallel* or *Rumb*, but onely dilated and enlarged, the *Meridians* also *Parallels* and *Rumbes* dilating and enlarging themselves likewise at everie point of *Latitude* in the same proportion.

What the Autor of the brief Introduction to *Geographie* meaneth, where hee saith, That this *Imagination* unless it bee well qualified is utterly fals, and make's all such *Maps* faultie in the situation of *Places*, I know not: The conceit I am sure is grounded upon the verie Definition of a *Cylinder* by the 21. lib. 10. *Euclid*. 'Tis confessed to bee but *Hypothetical*, which is ordinarie with *Mathematical Men*. The *Business* was (and it doth that) to bring the matter down to common apprehension.

Element. lib.

decimo.

Cylindrus est figura quæ sub converso circum quiescens alterum latius eorum, quæ rectum angulum continent, Parallelogrammo orthogonio comprehenditur, cum in eundem rursus locum restitutum fuerit illud Parallelogrammum unde moveri ceperat. Axis autem Cylindri est quiescens illa recta linea, circum quam Parallelogrammum vertitur. Bases vero Cylindri sunt Circuli, a duobus aduersis lateribus, quæ circum aguntur, descripti.

But

But however this Description of the Earth upon a ~~Pa-~~
rallelogramme may bee so ordered by Art as to give a
true account of the Situation and Distance of the Parts,
yet it can never bee fitted to represent the Figure of the
Whole.

*The Description of the Whole by
Planisphere.*

THis way of Description rendreth the face of the *Definit. 21, 22,*
Earth upon a Plain in its own proper Figure Sph- *23.*
rically, as upon the Globe it self, the gibbositie
onely allowed for: *Sed quicunque (saith Bertius) Globum*
Terræ instituit in plano describere, deprehendet fieri id uno circuli
ambitu non posse.

As near to a Circle, as it might, *Ortelius* and others have
described it upon one Face. I have seen it don upon four
Ovals, but keeping touch with the Nature of a Circle,
and of the sphere it self, it cannot well bee contrived upon
so few as one, or more then two.

Suppose then the Globe to bee divided into two equal
parts or *Hemispheres*. This you know cannot bee don but
by a great Circle. And therefore it must bee don by the Equa-
tor or *Meridian*, for (the Colure is all one with the *Meri-*
dian) the Horizon cannot fix, and the Zodiack hath nothing
to do here. *Res est admodum impedita (saith the same Ber-*
tius) & per quam difficilis orbem terrarum ejusque partes descri-
bere, & quod in natura cernitur exactè in Globo, aut tabula spe-
ctandum representare observato partium omnium situ & figura, &c.
cum suis Longitudinibus, Latitudinibus, Intervallis, & respectu
ad partes Cæli, prima & naturæ proxima ratio est Sphærica: Se-
cunda ea, quæ ad Sphæram maximè accedit ducta in plano, vel
Tabula, quam idcirco vulgus Planisphærium vocat. Sunt autem
ejus modi duo. Unus qui Sphæram secat in Equatore, & duo
efficit Hemisphæria plana, quorum in singulis Polus centri loco est.
Circulus autem Equinoctialis loco peripheriæ. Alter, qui Sphæ-
ram secat. In aliquo Meridiano ita ut Poli in singulis Hemi-

Hemisphæriis *supra* *infrâque* compareant in extremitate axis.
First then

Of the Section by the Equator.

BUT before that, it must bee commonly said of both these *Sections*, that the Translation of a Sphere from its profunditie to a Plain of two onely *Dimensions*, Lineal and Superficial, hath its *Generation* and *Flux* (I speak it in their words) from *Optical* or *Perspective Imagination*. They would have you (and by the Law of Art they may in *infinitum & impossibilia postulare*) to suppose the Eie placed near about the Center of a Sphere of Glasse, inscribed with *Meridians*, *Parallels*, &c. in the direct manner as upon the Globe you see the Eie so placed within the concave of this Sphere and fixed upon the Pole, will comprehend a *Section* upon the Plane of the Equator, describing the *Meridians* by Right, and the *Parallels* by Circular Lines: or fixed upon som point of the Equator, the *Meridian* which is drawn by that point and the Equator it self will appear in Streight, all the rest in Crooked Lines; for, if the the Eie bee fixed upon anie point of the Equator, the *Meridians* and *Parallels* will bee transferred to Sight, so as to bee themselves the *Bases* of so manie visual *Cones*, the tops whereof shall meet in the same point of the Great *Meridian*; or if the Eie be fixed upon the Pole, the *Parallels* will present themselves in like *Cones*, the sides whereof shall bee terminated by the *Meridians*, and therefore the *Meridians* ought to bee Streight Lines, and the *Parallels* Whole Circles.

The Projections are both according to Art; but because the comprehension thereof cannot bee familiar without saying too much to the purpose before hand concerning the *Optical Pyramid*, and the *Angle of Vision*, these things I require; and point you to a more capable waie of Conception.

Suppose the Globe of the Moon in opposition to the Sun, then shee is at the fullest. Let her bee Rising up in the East, and by the help of Refraction appear, as somtimes shee doth,
in

in Diameter so big as a Bushel (as the Countrie expresseth) suppose another World there, (som Brains do more then so) but do you onely suppose it; and suppose also this Lunnarie Earth to bee written upon with *Meridians*, *Parallels*, and all other Distinctions of the *Sphere*, and as visible as the Bodie it self. The *Globe* of the *Moon* you may bee sure is as solid and gibbous as that of this Earth and Water, and yet it is presented to your eie in the figure of a *Planisphere*. The reason is out of Perspective from the infinite distance. If you grant (as you cannot denie) but that your Sight is deceived in the Soliditie, you may verie well suffer your self to bee cozened on in the Inscriptions. These *Meridians* and *Parallels* upon this *Globe* of the *Moon*, swell out there in whole Circles, in the very same manner as upon the Artificial *Globe* it self, and yet suppose them to bee drawn there by either of the two Sections the *Equator* or *Meridian*, as the bodie of the *Moon* it self seemeth to you flat, and yet is not, so the *Meridians* and *Parallels* would represent themselves in the verie same figure and distance as you see them here below upon a paper *Planisphere*.

By this deceit you may perceiv what is meant by that, which would not look so plain, if it were expres't by the punctilio's of Art.

Suppose the *Globe* to bee flatted upon the Plain of the *Equator*, and you have the first waie of Projection, dividing into the North and South *Hemispheres*, as you may see here in the *Map*.

The *Pole* is the Center, the *Equator* is the Circumference divided into 360 Degrees of *Longitude*; the Oblique Semi-circle from *Aries* to *Libra*, is the North-half of the *Zodiack*; the *Parallels* are whole Circles; the *Meridians* are Streight Lines; the Great *Meridian* is divided into 90 Degrees of *Latitude* (and passeth by the *Canaries*); the *Parallels* are *Parallels* indeed, and the *Meridians* equidistantly concur, and therefore all the Degrees are equal. After this waie of Projection *Ptolomie* describe's that part of the Habitable World, which was discovered to his time.

Geograph. cap.
24. lib. 1.

Among the late *Geographers* first, and almost onely *Postel-*

lus and the Noter upon him Severinus have much admired this manner of Section. The Noter saith, *Sicque hæc Mappa omnium præstantissima, quæ verius quàm reliquæ orbis planiciem refert, ab certissimos ac evidentissimos suos Indices plures, faciliores, ac magis ad oculum perspicaces, usus habet.*

Since that, Bertius very earnestly and angerly recommendeth it to the Mechanicks: *Consulent sibi & publico* (saith hee) *si modum istum reddant familiarem.* But of the other waie he saith, *Hic autem modus cum sit omnium nequissimus, est omnium operosissimus, & tamen hodie in maximo usu.* Tantum valet apud vulgus præconcepta opinio: which though it may bee true enough, yet wee are to hear what Ptolomie hath to saie himself.

Of the Section by the Meridian.

HEe confesseth the other waie to bee easiest, but Porro similiozem etiam (saith hee) & magis conmensuratam descriptionem orbis in Tabula faciemus, si Lineas Meridianas imaginatione concipiamus ad similitudinem Linearum Meridianarum in Sphæra, ita ut aspectus, seu oculorum axis in Sphære positionem penetret, & per Sectionem quæ ad aspectum est Meridiani qui Longitudinem terræ cognite in duas dividit partes, & Paralleli, qui & ipse bisariam ejus Latitudinem, nec non centrum sphære, quo ex æquo termini oppositi visu comprehendantur, & appareant, &c.

Quod verò talis descriptio spherice formæ similior sit quàm prior, per sese patet: quoniam si Sphæra fixa maneat, & non circumvolvatur, quod & tabule contingit necessario, quum per medium descriptionis visus constituitur, unus quidem medius & meridianus per axem aspectuum seu visus in planum cadens in imaginationem recte prebet Lineæ: qui verò ex utràque hujus parte sunt omnes, ad ipsum secundam concava conversi apparent & magis illi, qui plus ab eo distant, quod & hic observabitur, cum decenti convexitatem analogia.

Suppose the Globe to bee flatted upon the Plane of the Meridian and you have the other waie of Projection, The Equator here is a Streight Line; the Great Meridian a whole Circle;

Circle; the Lesser are the more, so as they com near to the Great: Therefore that which passeth by the point of concurrence in the *Equator*, and divideth the *Longitude* of either *Hemisphere* into two equal parts is a Streight Line; and *Ptolomie* saith, that this is the more natural waie of Description; and yet it is certain that in this Section the *Meridians* do not equi-distantly concur. The *Parallels* are not *Parallels* indeed, and therefore all the Degrees are unequal.

However this later waie is that which is now most, and indeed altogether in use.

*Example of this in the Description of the
Planispherical Map of Hondius.*

Then holding our selvs to the more usual waie of Projection instead of anie other (for the difference would not bee much) wee set before us the two Hemispheres of *Hondius* of the year 1627 projected upon the Plane of the *Meridian*, you may understand it thus. Take the *Globe* out of the Frame and bring the Great *Meridian* to the Brass *Meridian* and you have the East and West Hemisphere. Suppose these two Hemispheres to bee flatted upon the Plane of the *Meridian*, and the Imagination produceth these two faces of the Earth presented upon the Map.

The Great *Meridian* passeth by *S^t Marie* and *S^t Michaël* of the *Azores*, as you may see in the North-West Quadrant of the East Hemisphere. And yet the Description subjoined to these Hemispheres reckoneth *Longitude* from the *Isles Corvo* and *Flores*, and to make you sure that it doth so, it is said there about the later end, that in the *Azores* the *Compass* varieth not at all (about *Fayal* and *Flores*) and that for no other reason hee took the *Longitude* of the Map from thence, and not as *Ptolomie* from the *Canarie Isles*. The Mistake is too great to fall from his own Pen; but it seem's the Description was made for som other Map of *Hondius* where the *Meridian* passed by the *Azores*, and ignorantly afterwards intruded upon this, by the Printers or som others, if it were not so the oversight is the greater.

This

This *Meridian* is of necessity doubled upon the Plane, and yet is to be supposed as one, which is easily done, if you reflect your conceit back upon the Nature of the Sphere, for do but fancy the two Faces into a *Globe* again, and the two *Meridians* will become one. You are to conceive as much upon the lesser *Meridians*: And you may see too that they do not equally concur, for those two which are drawn quite cross to the *Equator*, precisely in the middle from 90 to 90, are *strait Lines*; all the rest as they more depart from the *strait Lines*, so to follow the Nature of the *Globe* they are more and more *Circles*, and at a farther distance.

In the Northwest *Quadrant* of the East Hemisphere you have the nine Southerly *Climes* set down, as in the brass *Meridian* of *Saunderson's Globe*. The Northern *Climes* the Author thought not fit to distinguish, but in the East *Semicircle* of the same Hemisphere, you have the length of the longest Day in hours and minutes, to every several Degree of Northern, and of Southern *Latitude*, which by a more exact and shorter cut, doth the Business of the *Clime* and *Parallel* without more ado, which therefore by some are accounted but superfluous Terms of this Art.

In the East *Semicircle* of the other Hemisphere you have the proportion of *English Miles* to the several Degrees of *Latitude* for both *Quadrants*, to the use whereof there is nothing here anew to be said.

The Line crossing the two Hemispheres is the *Equator*, in the Degrees whereof the *Longitude* is to be reckoned from *S. Michael*; and so the *Latitude* in the *Great Meridian*, no otherwise then as it was taught upon the *Globe* it self, though not with equal Art and assurance from the reasons of Deficiency in this waie of Projection rendered before.

Neither ought any thing to be repeated over upon the *Zodiack*, the *Tropical*, the *Polar*, or *Parallel Circles*, for they are all the same, and of the same use as upon the *Globe*, the *Cards*, and *Rumbs* are alike.

The little *Circles* or *Roundlets* dispersed here and there about the *Hemispheres* for the most part give account of the several

several Degrees of Variation of the Compass in North-easting or North-westing, as also in what Places there's no Variation at all, so as the Straits of Magellan the Roundlet there saith, *Ad fauces freti Magellanici deviato Acti 6 Grad. Orientem versus*; That the Needle North-easteth six Degrees.

In the Southern Quadrant of the Eastern Hemisphere you have set down three wayes of measuring the Distance of Places. The first performeth by a Globe: the second by an Astrolabe: the third by a Semicircle: but the second and third, as not of that readines in working as the first, may bee passed over.

The first in effect is the Geometrical waie, *Accipe Globum, quantumvis exiguum, &c.* Horidius adviseth you to have a kinde of Terella, or little Globe, not adorned with all the requisites of the Sphere, but onely traced over with Meridians, the Equator, and the Parallels: the Meridian and Equator to bee divided into Degrees. No more but so, Let the two Places into whose Distance you enquire bee London and Paris, finde the Longitude and Latitude of both the Places in the Planisphere; then again finde the same Longitude and Latitude upon the Globe, then set one foot of your Compass upon the Place where London, and the other foot where Paris should bee upon the Globe, and bring your Compass with that Distance to the Equator: And the Degrees intercepted, multiplied into Miles by 60, shew the Distance. This is as much as to tell us, that in measuring the Distances of Places there is no great trust to bee had to any Planispherical Projection whatsoever: for though that by the Section of the Equator bee nearer to the Sphere then this by the Section of the Meridian, yet they are both equally engaged in this Imperfection that they cannot satisfie for the gibbosity of the Globe.

S f *The*

The Description and Use of Particular Charts.

Particular Maps are but Limbs of the Globe, and therefore though they are drawn asunder, yet it is still to be done with that proportion; as a remembring Eye may suddenly acknowledge, and join them to the whole Bodie.

They are most commonly described upon a *Parallelogramme*, but their relation to the Bodie it self is not to be judged by this. It is not done to that end, but that being but Parts and Members severed from the Whole, they yet might make shew of as great an appearance of Integritie as could be allowed.

Their Place in their Bodie is to be esteemed from their proper Lineaments, drawn within the *Square*, that is, such Portions of *Meridians* and *Parallels* as they consisted of in the Globe it self.

Briefly to the Constitution of a particular Chart, These Moments especially make up the *Projection*, the *Graduation*, The *Reference* to the great *Meridian*, the *Scale*, and the *Compass*.

Projection.

The *Projection* is most commonly (as I said) upon a *Parallelogramme*, sometimes inscribed with an *Oval*, as the Map of *Flanders*, and *Germanie Basse* in *Ortelius*; or upon a *Circle*, as that of the North Pole in *Mercator's Atlas*: And because no Region is exactly square or round, so much of the bordering Territories are usually thrust in, as may not only declare the Bounds, but fill up the Square too.

The *Projection* is mainly concerned in the fore-knowledge of the *Longitude* and *Latitude* of the Countrie: And the *Latitude* is to be expressed by *Parallels* from North to South, as the *Longitude* by *Meridians* from West to East, each of them at 10 Degrees distance, or the *Meridians* at 15, as the Geographer shall pleas, and may be drawn either by *Circle*, as the Maps of *Asia* and *America* in *Ortelius*; his Thea-

tram; or by right Line, and that either extended, as in the Map of *Africa* there, or onely begun upon the *Parallelogramme*, as in the Map of *Europe*; and then the two extreme *Parallels* may bee the North and South sides of the *Parallelogramme*: but if they bee right Lines, they are not (that is, the *Meridians* are not) to bee drawn direct or parallel, but inclining and concurring to confesse the Nature of the Whole, whereof they are such parts, and the named *Parallels* are more notably to bee distinguished then the rest, if they have place in the Map, as in that of *Africa* you have the *Equator*, and both the *Tropicks* either graduated, as the *Equator*, or drawn double at least, as the *Tropicks*, &c.

For the *Graduation*. The Degrees of *Longitude* are most commonly divided upon the North and South sides of the *Parallelogramme*. The Degrees of *Latitude* upon the East and West sides, or otherwise upon the most Eastern and Western *Meridian* of the Map within the Square, as in the Descriptions of *Ptolemy* continually; or if the *Projection* bee upon a Circle, as that of the North Pole in the *Atlas*, the Degrees of *Longitude* are set upon the uttermost *Parallel*, and those of *Latitude* upon a portion of the Great *Meridian*, answerable to the *Semidiameter* of that *Latitude*. And the *Climes* maie bee set down to the Degrees of *Latitude*, as in the Description of *Portugal* by *Vernandus Alvarus*. But it hath seemed good to som *Geographers*, nay, even to *Ortelius* himself in these particular Descriptions for the most part to make no *Graduation* or *Projection* at all; but to put the matter off to a Scale of Miles, and leav the rest to bee believ'd. Whether this or *Mercator's* waie in the *Atlas* were more Artificial, I will not judg in the caus of the King of *Spain's* *Geographer*.

For the first *Meridian*, It is a fault you will more generally finde, that there is verie seldom any expression of that Reference, so that though there bee *Graduation*, and the *Longitude* set before your eies, yet you will finde your self uncertain, unless it bee told you before, that the *Longitudes* in *M^r Camden*, *Speed*, *Nordon*, and the late English Describers

Reference to the great *Meridian*.

bers generally are taken from Mercator's First Meridian, by S. Michael in the Azores, though som of them indeed (and not M. Camden onely, but such too as made it their business to do otherwise) have proposed the Matter in effect to bee don by the Canaries as the Autor of the Brief Introduction to Geographie, (if I understand him) in these words.

Upon the Globe there are manie (Meridians) drawn, all which pass through the Poles, and go North and South; but there is one more remarkable than the rest drawn broad with small Divisions, which runneth thorough the Canarie-Islands or Azores, Westward of Spain, which is counted the first Meridian in regard of reckoning and measuring of Distances of places one from another; for otherwise there is neither first nor last in the round Earth: But som place must bee appaimed where to begin the Account: And those Islands have been thought fittest, becaus no part of the World that laie Westward was known to the Antients further than that: and as they began to reckon, there wee follow them.

But as concerning Mercator himself you have more to look to. Mercator's constant Meridian was that by S. Michael, and so you will finde it in the Atlas, set out by Rumoldus. But in that of Hondius Edition lately translated into English, you will finde it otherwise, though you shall see too in what a fair waie you are to bee deceived of this also.

In the Description of Island, pag. 33. The Book saith, It is situated not under the first Meridian, as one hath noted, but in the eighth Degree from thence. To which the Margin (but not knowing what) saith,

That this first Meridian is a great Circle rounding the Earth from Pole to Pole, and passing thorough the Islands called Azores, and namely the Isle of S. Michael, as the same Noter to pag. 10.

Hee might think hee went upon a ground good enough; for in the seventh Chapter of the Introduction, Mercator himself, saith thus:

Ptolomie hath placed the first Meridian in the Fortunate Isles, which at this daie are called the Canaries. Since, the Spanisht Pilots

lots have placed it in the Isle of Goss-hawks, which in their Language are called *Affores*, and som of them placed it in the middle of Spain, &c.

Now wee must hold (saith hee) that the Longitude is a certain space or interval of the Equator closed between Meridians, the one from the Isles called *Azores*, from whence it taketh the beginning; the other from that Place or Region, whereof wee would know the Distance.

And yet for all this the Longitudes in that Book are accounted from the *Canaries*, as you may see in the East Hemisphere, and in the general Description of *Africa*. The Editioner *Hondius* would have it so, and (which is marvel the Marginal Noter could chuse but know) hee himself in the verie Beginning maketh this Profession of it;

Ptolomie, saith hee, and wee in this Book do make the Longitude to bee a segment of the Equator comprehended betwixt the Meridian of the place, and the Meridian of the Fortunate Islands, for from these Islands the Beginning of Longitude is taken, &c.

Having saved you this Labor in Mercator, you may now bee told what is to bee don with *Ortelius*.

For his own Descriptions hee alwaies taketh to *Ptolomie's* Meridian by the *Canaries*, as you may see in his *Universal Face of the World*, and in the General Description of *Africa*, to the Description of *Hispaniola*, *Cuba*, *Culiacan*, &c. hee giveth this Admonition,

Sciat Lector Autorem Anonymum, qui hanc Culiacanam regionem, & has insulas perlustravit, & descripsit, Regionum Longitudines, non ut Ptolomeus aliquae solent; à Fortunatis insulis versus Orientem sumpsisse, sed à Toledo Hispaniae umbilico. Occidentem versus ex Eclipsibus ab ipsomet observatis deprehendisse.

The like Note hee affixeth to the Description of *New Spain*: his meaning in both is, to let the Reader know that the Describer (who ever hee was) did not in these Maps account the Degrees of Longitude, as *Ptolomie*, from West to East, and from the Fortunate Isles; but from East to West, and from the Meridian of *Toledo Hispaniae Umbilico*; which is the meaning of Mercator, when hee saith, That som of the Spanish Pilots placed the Great Meridian in the middle of

Spain. And if you look upon the *Longitude* in the North and South sides of the *Parallelogram*, you shall see the Degrees reckoned backwards contrarie to the received manner of *Graduation*. It is no verie hard matter to reduce these *Longitudes* to the ordinarie waie, but rather then so, you may have recourse to the Later Description of *America*, by *Leat* and others.

For the *Scale*, in particular *Maps* extending to a considerable portion of *Longitude* and *Latitude*, it dependeth for the ground upon the Degrees of the Great Circle, and the Proportion of Miles in several Countries to anie such Degree. But in Lesser Descriptions it hath more to do with the known distance of anie two, or more places experimentally found, or taken upon trust of Common Reputation.

Here it is not to bee thought that the *Longitudes* and *Latitudes* of all Places in a particular *Chart* need to bee taken, but of the Principal onely, the rest to bee reduced by the *Radius*, the *Angle* of Position, and the like; and much also in this matter useth to bee given to the Common Supputation; all which, the last especially are the Causes why the *Maps* agree no better, for of all other the Account of the Common People is most uncertain.

The French *Cosmographer* of *Amiens* before named, when hee took upon him to finde out how manie of their Leagues answered to a Degree, took his Journie from *Paris* as directly under the *Meridian* as hee might, till hee rode 25 Leagues according to the Account of the Inhabitants of the Place. Nec tamen vulgi supputationem satius (saith hee) vehiculum quod Parisios rectâ viâ petebat conscendi in eoque residens tota viâ 17024 ferè rotæ circumvolutiones collegi, vallibus & Montibus (quod facultas nostra ferebat) ad aequalitatem redactis. Erat autem rotæ illius diameter sex pedum, sexque paulo magis digitorum geometricorum, ob idque ejus ambitus pedum erat viginti seu passuum quatuor. His ergo revolutionibus per quatuor ductis reperi passus 68096 qui miliaria sunt Italica 68, cum passibus 96. In his return to *Paris* hee took Coach, the Diameter of the Wheel was 6 foot and a little more, therefore

fore the Circumference 20 foot, that is, 4 paces. Hee reckoned upon the waile 17024 circumrotations of the Wheel, which multiplying by 4 the Numerus factus was 68006 paces, which amounted to 68 Miles Italian, and somewhat more. And yet according to Common Supputation they that reckon most, reckon but 25 Leagues to a Degree, and 60 Miles to 25 Leagues 8 Miles less. The *Cosmographer* addeth indeed, that by the same experiment hee found, that the French-League was of a greater proportion then two Italian Miles.

If it could bee expected that so exact a course might bee taken in all particular Mensurations, wee might put the more trust in the distances, and yet you see wee might fail too. It is enough in such a case to know the reasons of those uncertainties where the thing it self is so insuperable.

The Difference of Miles in several Countries is great, but it will bee enough to know that the Italian and English are reckoned for all one, and four of these make a German Mile; two, a French-League; three, and somewhat more, a Spanish-League; the Swedish, or Danish Mile consisteth of five Miles English, and somewhat more.

Now as the Miles of several Countries do verie much differ, so those of the same do not verie much agree: and therefore the Seales are commonly written upon with Magna, Mediocris, Parva, to shew the Difference.

Of Common English and Italian Miles 60 (as you know already) answer to a Degree of a Great Circle: 68 saith *Fernelius*: it ought to bee 63 and somewhat more by the Semidiameter of the Earth, as it was taken by M^r Edward Wright near *Plimmouth Sound*; but 60 is most commonly beleaved and is the proportion (which in a verie small matter) received by *Ptolomie* himself from *Marinus* the Tyrian with this ap-
probation: Sed in hoc quoque recte sentit partem unam quam
est circulus maximus trecentorum sexaginta quingenta in terra
constituere stadia, id enim confectis dimensionibus constat
existit.

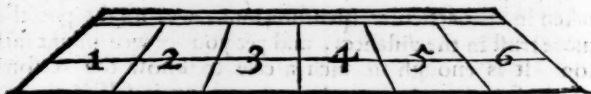
*Ptolom. Geo-
graph. lib. 1.
cap. 11.*

Of

Of common Germane Miles 15 answer to a Degree; of common French-Leagues 25; of Spanish-Leagues 17; of Swedish and Danish 10.

In som Maps you shall finde the Miles thus hiddenly set down, as in that of *Artois* in *Ortelius* and elsewhere. And the meaning still is, that you should measure the *Milliaria magna* upon the Lowermost Line, the *Parva* upon the uppermost, and the *Mediocria* upon the Middlemost.

Scala Milliarium.



In som other Maps, as in that of *Westphalia* in the same Autor, you will finde the Scale written upon with *Milliaria magna, mediocria, & Hora itineris*. To which you are to note, that som Nations measure their waies by hours, concluding of the Distance from the time spent in the going, the proportion whereof may bee gathered from this note upon the Description of *Helvetia*. *Continet autem Milliaria Helveticum, ut nunc utuntur, spacium duarum horarum equestreis; duarumque & dimidia pedestris itineris. Computantur ergo octo milliapassuum Italicorum pro uno milliario Helvetico.*

Therefore one Hour-Mile of a Journie upon Hors, answereth to four English Miles: And yet it is set down before the *Atlas* that the proportion of *Itinerarie Hours* to a Degree is 20: They cannot both bee true, 'tis enough to shew how uncertain this waie of measuring needs must bee.

For the Use of the Scale it is but setting one foot of your *Compass* in the little Circles of the places and bringing the *Compass* kept at that Distance to the Scale, and you have the number of great or middle Miles, according as the Inhabitants of those places are known to reckon.

The *Compass* is set down to shew the Bearing of Places, and

and by what Winde and Waie the Mariner is to shape his
cours from Port to Port, as in the Universal Maps and Globe
it self.

*Example of all this in the Description of Saxton's
Map of England and Wales.*

ALL this may bee exemplified in som one Particular
Chart. The example useth to bee given in the De-
scription of France, but might more properly bee made
upon a Map of our own Countrie. There bee several of
these as that of Humfrey Llyd, that of Wortmel, Mr Speed's
Descriptions and others; but wee chuse that of Saxton, a man
recommended unto us by Mr Camden himself in the Preface
to his Britannia.

Nonnulli erunt fortasse qui Tabulas chorographicas hic expectent
quas lenocinante picturâ oculis esse jucundiores, & in his Geogra-
phicis studiis plurimum interesse fateor; maximè si mutis Tabulis
literarum etiam lumen accedat. Hoc tamen præstare facultatis non
est nostræ; & Angliam accuratissimè in Tabulis seorsim ornatissi-
mus Vir Thomas Seckfordus Regiæ Majestati à supplicum
Libellis, suis impensis, & Christophori Saxtoni optimi Choro-
graphi operâ, magnâ cum laude descripsit.

Saxton drew up Typographical Descriptions of this King-
dom by the Shires and Counties into a set Volume of Tables;
but whatsoever can bee severally said of them may better
bee spoken all at once upon his great Chorographical Map of
the Whole. A Description, which if it exceed not (as I
think it doth) yet may compare with anie particular Ta-
ble made or to bee made of anie Countrie whatsoever.

The Description is of England onely and Wales, that it
might bee the more exact and useful, which expectation is
so accurately answered that the smallest Village may bee
turn'd to there; Henxey or Botlie, as well as Oxford.

It is describ'd upon a Parallelogram: the North and
South sides are Parallels of Latitude divided into Degrees of
Longitude. The East and West sides stand for Meridians, and

T t are

are divided into Degrees of *Latitude*, and everie Degree subdivided into 60 Parts, but so, that a Degree of *Longitude* answereth but to so manie parts of a Degree of *Latitude*, as it ought in that *Parallel*. The *Parallels* as the *Meridians* are set down at one Degrees distance: the *Parallels* are *Parallels* indeed; the *Meridians* are Streight Lines, but more and more concurring from South to North, as is required from the nature of the *Sphere*.

The *Latitude* of the Countries is from 50 Degrees 8 Minutes to 55 and 50 Minutes. The *Longitude* from 17 to 25 Degrees and 9 Minutes: And 'tis reckoned from S^t Michael and S^t Maries in the *Azores*, as the Geographer himself there expresseth: *Longitudinis gradus ab eo Meridiano capient initium qui per Divæ Mariæ Insulam transit, quæ omnium Azorearum maximè ad Orientem vergit.*

The middle *Parallel* of the *Parallelogram* is at 53 Degrees of *Latitude* and passeth by Newcastle upon Tine. The Middle *Parallel* of the Countrie it self is somewhat of a Lesser *Latitude*, and may bee imagined to pass not much besides Tidburie Castle in *Staffordshire*, as M^r Norden thought. And indeed *Staffordshire* hath been antiently accounted the Middle of *England*: and the Inhabitants of that Shire are called by *BEDE Angli Mediterranei*.

The *Scale* of Miles is answerable to one Degree of *Latitude*, and is also divided, as they, into 60 Parts. And a Degree of *Longitude* answereth to so manie Parts of that 60, as it ought in the *Parallel* of 50 Degrees of *Latitude*, that is 38 Miles or thereabouts; and therefore the graduation both of the *Scale*, the *Parallels*, and *Meridians* is exact and according to Art. And in measuring the Distances of the Places, 'tis all one to set the *Compass* upon the Minutes of *Latitude* as upon the *Scale* it self.

In finding out the *Longitude* or *Latitude* of anie Citie or Town in the *Map*, the manner is the same as in anie other, for the *Longitude* is to bee reckoned in the North and South sides, the *Latitude* in the East and West sides of the *Parallelogram*.

But the Situation and Distance of the Places in a particular

lar Chart are most of moment, the Situations are plain. The Distances in this Map, where I could prove them experimentally, for the most part were found true. They cannot bee exact in anie Map whatsoever, as Mr Norden himself, who labored much in this matter maketh his complaint in that necessarie Guide, added to a little, but not much augmented, by the late Editioner. The setting down of the places themselves in the void Angles of the Squares pretend's verie well, but there was not room for the purpose; yet in one respect the New Book bettereth the Old, in that the Bearing of Places is annexed by an expression of the Points of the Compass upon everie Square.

In som Maps of Particulars Countries you may possibly finde the Meridians drawn directly without anie hope of Concurrence. And Ptolomie saith it maketh no matter so this caution bee observed: *Preterea nil refert si equidistantibus usi fuerimus Meridianis Lineis rectis, quoque Parallelorum dummodo solum partes distantie Meridianorum eam rationem sumant ad distantias Parallelorum quam maximus habet Circulus ad illum Parallelum, qui in Tabula hac medius erit.*

It is all upon the first main ground of the Depression of the Sphere, which in anie Descriptions in anie considerable Distance from the Line, cannot really bee made good upon a Plane, but is to bee answered by proportion; for which caus Marinus the Tyrian condemned all Descriptionis in Plano; but Ptolomie shewed his Error. And from the same Principle is to bee deriv'd the understanding of those Titles written over som Descriptions in the Atlas, as to that of Bellovacum, or the Countrie of Bollonia. The Description is, *The Meridians thereof are placed at the Parallels 50. & 45.* So to the Description of the Landgraviate of Hessen; The Title is, *The Meridians are distant according to the proportion of the 510 Parallel to the Great Circle.* The Autor himself giveth you the reason of it in his Admonition set before the Description of France, pag. 242.

Of Topographical Maps, and for an Example
the Description of Middlesex by
M^r Norden.

Geograph. Lib. 1.
cap. 1.

NOW that you may not bee mistaken in Terms, the Description of the Whole whether by *Parallelogramme*, or *Planisphere* is most rightfully called *Geographie in Plano*.

Geographie proprium est (saith Ptolemie) unam & continuam terram cognitam ostendere quemadmodum se habeat naturâ & positione.

The Description of anie verie great part of the Earth, as France, England, or the like, is most properly called, *Chorographie*.

Ptolomie himself goeth no further in distinctions; for having said, That *Geographie* is an imitation of the Picture of the Earth, with intimation of reference to the drawing of the lesser Worlds; hee addeth, *Porro finis Chorographicus connexione particulari continetur, vel ut si quis aurem tantum aut oculum imitetur.* And indeed the Tables of *Ptolomie* needed no other Difference in terms. But the late *Geographers* finding it fittest of all to make Descriptions of small Parcels of the Earth, as Shires and Counties to us, the Circles of the Empire in Comparison to the Greatness of that, and the like; They have fallen upon a third member of this Division, calling these kinde of Descriptions *Topographie*, though *Ptolomie* did *minutissimas proprietates Chorographiae attribuire*. And the word it self will not allow of anie verie great Distinction from the other, if it had not been gained upon by Use.

Now as there is no *Chorographical Map* or Description of the whole Region, or Countrie of this Kingdom can bee more exactly according to Art, or according to Industrie more particularly performed than that of Saxton, so for the Descriptions of the Shires or Counties thereof (which must then bee called their *Topographie*) No man whatsoever hath

hath lighted upon a more exact and present waie of Delineation then the *Industrious Norden*.

The intent of this Man was to make an absolute Description of the Whole, and everie part of this *Kingdom of Great Britain*: It pleased him to call this purpose, *Speculum Britannicæ*. The first Part whereof (which is onely completed) affordeth us a general Description of the Kingdom, with a particular Description and *Topographical Table of Middlesex*. The Table is projected upon a *Parallelogramme*, the sides whereof are divided into Miles, so that though the sides look like *Meridians* and *Parallels*; yet they are not so, but a meer *Scale*, from which therefore are drawn cross the Table *small black equidistant lines*, looking also like to *Parallels* and *Meridians*, but serving onely for the readier making of the Distances, the Divisions of these Lines from East to West standing for two, from North to South for four Miles. The Letters upon the East and West side, and figures upon the North and South side, serv for the finding out any place by the Direction of the *Alphabet*: For Example, The *Alphabet*, saith *Brentford. H. 12*. See *H* in the East or West side, 12 upon the North or South side, and then by the *Square* made by the *black Lines* you fall upon the Place. The Figures here and there about, which in the *Parallelogramme*, 2, 3, 4, 5, and to 11 Note out the Principal *High-Waies* from *London* thorough *Middlesex*, as number the 4 by *Northolt* is to shew the waie to *Uxbridg*, and so to *Oxford*, &c. This is told you in the *Speculum*, fol. 49. a. And these *High-Waies* are distinguished out by the *Lines of Points*; for that of One is to define out the Bounds of the *Shire*, as you may see upon the West side it passeth by the River *Colne* to *Shyreditch*, &c. The Capital Letters *A, B, C, &c.* are to distinguish the Hundreds of the Countie, as the *Speculum* saith, fol. 13. A.

The *Compass* of 8 *Rumbes* in the North-East Angle of the Map is of the same known use as in any other.

Thus had this *indefatigable Man* intended to all the *Shires* of this *Kingdom*, and heeseemeth to intimate in the Preface to his *Guide*, as if the *Maps* were fully finished. And yet there

are but verie few of them to bee commonly met with, but for *Alphabetical Descriptions* (the most usefull waie that ever was or could bee devis'd, especially in *small Geographie*. I think the Work never went further then *Middlesex* (for ought at least as I can finde.) The Greater or Less.

*Of the Resemblance of Countries, and to
other things in Art or Nature.*

And this also as a Cerimonie of the Art is not to be omitted, That the *Geographers* in their Descriptions not unusually (where it may stand with any due proportion) do fancie the fashion of this or that Countrie to bee like such or such a figure, elswhere found in some other things *Natural* or *Artificial*: our own Island useth to bee likened to a *Triangle*, and it doth not much abhor from that Figure.

Antiquissimi Scriptores in *Polydore Virgil* have resembled the *Vetis Insula* or *Isle of Wight* to an Egg. *Peloponnesus* of old hath been likened *Platani folio* to a *Plantane Leaf*. *Strabo* likened *Europe* to a *Dragon*. Some of late have likened it to a *King's Daughter*. *Spain* to bee the *Head*. *Italie* the *Right Arm*, *Cymbrica Chersonesus* the *Left*, *France* the *Brest*, *Germanie* the *Bellie*, &c. *Asia* by some is likened to a *half Moon*. And of *Africa* one saith, That it is like the *Duke of Venetia's Cap*. The same *Strabo* compared *Spain* to an *Ox-hide stretched out*. *Plinie* and *Solinus* likened *Italie* to an *Ivie-leaf*, but the late *Geographers* more comparablie to a *Man's leg*.

This is the rather noted, becaus some *Maps* also are drawn according to this manner of *Fancie*, as that of *Belgia* by *Keirius* within the Picture of a *Lion*; for so those Countries have been resembled.

This cannot alwaies fall out, for when *Maginus* cometh to tell the Form of *Scotland*, hee could liken it to nothing at all.

Of the old and new Names of Places, and other Artificial Terms met with in the Maps.

IN reading the Descriptions you will finde great difference betwixt the New and Old Names of the Places, as for *Hispalis* of old, the new Descriptions read *Sevil*: for the *Adriatick* Sea, *Golfo di Venetia*: for the *Baltick*, *Mar de Belt*, and the like.

In the Descriptions themselves distinction is most commonly made of this, if the Describers bee as they should; but in the *Maps* it is not (indeed it could not bee) so usually observed. To supplie this, you have the *Introduction* to *Geographie* by *Cluverius*, where the Old and New Names are still compared, the omission whereof is no small fault in some Describers of our own.

But especially for this purpose is the *Tbesaurus Geographicus* *Ortelij*. A *Geographical Dictionary* so called, and is a present Satisfaction in this case.

You will meet also with certain Terms of Art, (so after a sort they may bee called) as *Sinus*, *Fretum*, a *Baie*, *The Streights*, and the like; and though it seemeth to belong unto this place to tell what they are, yet will it not bee much to the purpose to make so diligent an enumeration as some would have us, of the Terms Natural and Artificial in *Geographie* and *Hydrographie*. In the Natural appertaining to the Earth to tell what *Nemus*, *Saltus*, *Arbustum*, *Virgulum*, &c. the difference betwixt a *Bush* and a *Shrub*: In the Artificial to go down from *Regnum*, *Territorium*, &c. to *Vicus*, *Pagus*, *Villa*, *Tugurium*, and to saie that the definition of a Cottage is *Rustica habitatio recta ulvâ palustri*. In the Natural Terms, *Ad aquam spectantibus*, *Mare*, *Fretum*, *Sinus*, &c. till you com to *Torrents*, *Palus*, *Stagnum*, *Lacus*, *Rivus*. Nothing but a *Ditch* left out. And *Rivus* is so called, *sed rēpōn*, because it runneth along. In the Artificial Terms you are there taught the exact Description of a *Cistern*, of a *Fishpond* and a *Sink*, and all this under the Title and Protection

tion of Geographie. But excepting those, which you cannot chuse but know; these are the Terms.

Insula.

An *Island*. Strabo called the Whole Globe of the Earth by this Name, because it is encompassed round by the Ocean. This then may bee the *Great Island*. The *Less* are such parts of the *Great*, as are surrounded by the *Waters*. It is called by the *Italians*, *Isola*; by the *French* *Isle*; by the *Spaniards* *Islla*; by the *Dutch* *Insel* and *Eislandt*, all which (the *Maps* so severally naming according to the *Countrie*) is not told you in vain.

Continens.

A *Continent*, or Part of Land not separated by the Sea, as the *Continents* of *Spain*, *France*, &c. The *Belgians* call it *Landscap sonder eylandt*, A *Landskip* or *Region* without an *Island*. It admitteth of another Sense in the Law: For *Ulpian* saith, *Continentes Provincias accipi debere, quæ Italiae conjunctæ sunt*. Tryphon. de Excusat. Tutor. L. Titius, Testamento Romæ accepto aut in continentibus, subaudi locis.

It is otherwise termed, *Terra firma*; by the *French*, *Terre ferme*; by the *Italian*, *Terra ferma*; by the *Spaniards*, *Tierra firma*, the firm Land. In *Greek* it is called, ἡπειρος *Epirus*, τὴν ἰσχυρίαν (saith the *Autor de Mundo*) εἰς τὰ νῆσους καὶ ἡπείρους διῶλε in *Insulas* & *Continentes* divisit.

Peninsula.

Isthmos.

Peninsula, or *Penè Insula*. An *Island* almost, onely in one part joining to the *Continent*, and that part useth to bee called *Isthmus*, or otherwise, *A Neck of Land*: Est angustia illa intermedia inter *Peninsulam*, & *Continentem*, & veluti quedam *Cervix*, quæ à *Continente*, velut à corpore gracilescens *Peninsulam* cum *Continente* tanquàm caput cum reliquo corpore connectit.

The digging thorough of these *Necks* of Land hath been often undertaken, but not without a secret kinde of fatalitie.

The most famous *Isthmus* accounted is that of *Corinth*, hindering the *Peloponessus* from beeing an *Island*, and so putting the *Ships* to a Circuit about; and therefore (as you may observe *Plinie* to saie) *Demetrius Rex*, *Dictator Cesar*, *C. Princeps*, *Domitius Nero*, perfodere tentavere infausto (ut omnium patuit exitu) incepto. *Dion* saith that *Nero's* undertakings were entertain'd with a spring of Blood first, and after

after that *auditi magnus, ulularisq; flebiles, visq; formidabilia Spectra & Simulacra multa*, horrible and fearful yells were heard, and manie formidable apparitions seen. Yet *Demetrius* is said to have desisted by the advice of the Artificers, who brought in word that the Baie was higher upon the *Corinthian* side, which would not onely prove dangerous by Inundation, but make the Streith unserviceable when the work was don.

Herod of Athens, Nicator, Seleucus, and others are summed up by *Rhodiginus* for the like Attempts, and same success: And *Philip* the second of *Spain* had once in his minde to cut through that Streight of Land (I may call it so) betwixt *Panma* and *Nombre de dios* to make that vast *Peninsula* of Southern *America* (as but for this it were) an Island; but upon further consideration hee fell off from the Design.

The like undertakings were forbidden the *Cnidians* by the Oracle of *Apollo*; and *Pausanias* thinketh hee can tell the reason: *Quoniam rebus divinitus constitutis manum injicere non licet.*

And yet the *Arabick* Geographer not having heard of anie such things, tell's the Cutting of the Streits of *Gibraltar*, but like another storie: Indeed hee saie's 'twas don by *Alexander* the Great, *Qui operariis, atque Geometris ad se convocatis suum de acida illa terra fodienda, & canali aperiendo animum explicuit præcepitque illis ut terræ solum cum utriusque maris aquore metirentur, &c.* The sum is, that by the help of *Alabii* the Geographer, and other Mathematicians hee brake through the *Isthmus* and made it a Streith of Water.

For the Metaphor the Physicians are even with the Grammarians, for *Galen* saith, *Tonsillas esse locorum ad Isthmum pertinentium inflammationes. Per Isthmum æræ oportet intelligere partem illam quæ eos & gulam interjacet, quæ per Metaphoram quandam ita nominatur ab iis, qui propriè dicuntur Isthmi. Sunt autem angusti qui dem terræ transitus inter duo maria sitæ.* And *Julius Pollux* hath it, *Guttur propter angustias Isthmum dici.*

A Promontorie: *Mons in Mari prominens*, A Mountain or Head of Land butting out upon the Sea. *Sceglia sepra acqua in mare*, otherwise *Capo*: so the Spanish *El Capo de tierra en mari*, A Cape or Head of the Earth in the Sea. 'Tis commonly noted in the Tables by the first letter of the

Cælius Rhodiginus Lectiōis
Antiqu. lib. 21.
cap. 19.

Galen ad;
Sent. Hippoc.

Promontorium.

word C, as in the Map of Africa in Ortelius, C. de buona speranza, Caput bonæ spei, or The Cape of good Hope. As they set down R. for Rio Rivus : R. de la plate, The Plate River : P for Port, P. Grande, P. del Nort, &c. Y, or Y^a for Ysla : Y del Pozo : Y^a del Principe and the like.

Fretum.

An Isthmus, or Streit of Water. *Mare angustum, & quasi brachium Maris interceptum inter duo littora.* So called à fremitu Maris, for which caus in the High Dutch it is called **De Sund**, from the Antient Saxon *sund*, as Kilian hath noted : *Sond* or *Sund* saith hee, *Vet. Sax. Fretum.*

You meet it often in the Dutch and Danish Maps, as *Milvarts font*, *Golber font* ; but especially that most famous Streit upon the Baltick Sea, which not unlike the Castles upon the *Hellespont* commandeth all the Ships in their passage. It is called by them *Sond*, or *Sund* : by us the *Sound*. Instead of *Fretum* the Italian writeth *Streto*, or *el Streto* : the Spaniard *Estrecho*, as *Estrecho di Gibraltar* : *Gibaltarec* it should bee, as was formerly noted, for the Mountain (from whence the Streit is named) is so called by the Arabick Geographer, and hee saith also that the *Gebal* (so they cal a Mountain) was named from *Tarec*, the son of *Abdulla*, who made good the Place against the Inhabitants.

Sinus.

A Creek or corner of the Sea insinuating into the Land. It is otherwise called *Baia*, a *Baie* : a Station, or Road for Ships : a Gulf, as *Golfo di Venetia*, *Golfo de S. Sebastiano*, &c.

Pierre.

A Peer from *Petra*, becaus of the Congestion of great Stones to the raising up of such a Pile. 'Tis a kinde of smal Artificial Creek or *Sinus*, as the Peer of *Dover* : the Peer of *Portland*, &c.

The Concernment of All This.

THe things wee talk of all this while how like soever they may look to a Book-man's business, yet are such of themselves as Kings and Princes have found their States concerned in.

Zon. Annal.

Tom. 2. pag. 397

Zonaras will tell you that in *Domitian's* time it cost one *Metius* his life *ὅτι ἐν τοῖς οὐ καὶ τῶν εἰς τὴν γερουσίαν τῶν ἀντιγράφων* for having a Map of the World hanging in his Chamber. The fault indeed was that (as common fame rendered

dred him) hee was thought to aspire to the Empire; of the truth whereof, it was taken to bee a sufficient assurance, that hee should have so dangerous a thing about him as the picture of the Provinces.

Of what importance *Julius Caesar*, *Antonine*, and the other Emperors held these Descriptions is manifest by their very own *Itineraries* yet to bee seen. *Felix Maleolus* in his Dialogue of Nobilitie mentioneth a Description of all the World (the known All as then) begun by *Julius Caesar*, and finished by *Augustus*, in which hee saw set down *Gentes & Civitates singulas cum suis distantiis*.

The *Tabulae Putingerianae* annexed to the Descriptions of *Ptolomie* by *Bertius* are famous in this kinde. The *Notitia utriusque Imperii* singularly to the same purpose. *Alexander* the Great went upon no Design without his *Geometers*, *Beiton* and *Diognetus*. They are called by *Plinie* *Mensores Itinerum Alexandri*, and their Descriptions were extant in his time. Plin. lib. 6. cap. 17.

The great Defeat given at the Streights of *Thermopylae* only for want of cunning in the Passages is notoriously known. But the Experience of these things is harder by. Not a daie of these wee have now, but needeth thus much of a Geographer. And for want of such help *Julius Caesar*, *Quando voluit Angliam oppugnare reseruit maxima specula crexisse, ut à Gallicano Littore dispositionem civitatum, & castrorum Angliæ præviderit, possent enim erigi specula in alto contra civitates contrarias, & exercitus, ut omnia quæ fierent ab inimicis viderentur, & hoc potest fieri in omni distantia qua desideramus, &c.* saith *Roger Bacon* in his *Perspectives*. Roger Bacon Perispe& Dist. ult. pag. 166.

It is propounded by a man ingeniously enough conceited, as a device nothing besides the Meditation of a Prince to have his Kingdoms and Dominions by the direction of an able Mathematician, Geographically described in a Garden-platform: the Mountains and Hills beeing raised like small Hills with Turfs of Earth, the Vallies somewhat concave within: the Towns, Villages, Castles, or other remarkable Edifices, in small green mossie Banks, or Spring-work proportional to the Platform: the Forrests and Woods represented according to their form and capacitie, with Herbs and Stubs, the great Rivers, Lakes and Ponds to

dilate themselves according to their courf from fom Artificial Fountain made to pafs in the Garden thorough Channels, &c. All which may doubtlefs bee Mathematically counterfeited, as well as the *Horizontal Dial*, and *Coat-armour* of the Houf in *Exceter College Garden*.

It is known too that a Gentleman of good Note not far from this place cauffed the like *Geographical Descriptions* to bee curiously wrought upon his *Arras*, wherein hee beholdeth the Situations and Distances of the Countrie, as truly and more diftinctly than in any *Map* whatfoever.

Geographical
playing-cards.

The Autor of the compleat Gentleman telleth of a *Pack of French Cards* which hee hath feen, The four *Sutes* changed into *Maps* of feveral Countries of the four parts of the World, and exactly colored for their *Numbers*, the Figures 1, 2, 3, 9, 10, &c. fet over their Heads. For the Kings and Queens the *Portraifures* of their Kings and Queens in their feveral *Countrie habits*, for the Knaves their *Peafants* and *Slaves*, &c.

It is certain that the greateft and moft publick affairs of any State have their dependance upon forreign Cafes; paff, or efpecially prefent. There is not fo great an alteration in the Whole, as fom Men think. The Carriage of Matters in times-by gon are not fo unlike the things wee now prefently do, as not to give us aim at the leaft. The *Great* is the fame *World*, as the *Little* is the fame *Man*, though now more ftricken in years; and moreover the Comparifon faileth in this, that in everie Age fom men have attained to their own ripenels, though to that of the *Whole Great Man* none could but the *Grandees* of the Prefent. It yieldeth thus much, that the *Face* and *Pifture* of all instant Actions may bee feen by reflection in the future; or if the fame Age look upon the *Turk*, or *Venetian* upon us, and wee upon them the like, or not much lefs, will bee the neceffities of converfation with *Record* and *Storie*. There can bee nothing don in that, without an interview of the Places which muft needs bee feen either with our own Eies there, or with other Men's in a *Map*.

